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THURSTON COUNTY RAINBOW COALITION

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WORKS IN PROGRESS

"When morality comes up against profit, it is seldom that profit loses." Shirley Chisolm

Free

Farmworker Activists Continue Struggle

Pat Tassoni

photo by Lisa Serrano

On July 23rd, four members of the Farmworkers' Justice Committee were arrested at Genoa's restaurant. They were seeking an audience with the owner, Mark Silversten, to find out why he quit honoring the farmworkers' boycott of Chateau Ste Michelle wines. Sheila Payne, Paul Ortiz, Peter Bohmer, and Mike Pelly were charged with criminal trespass. Sonya Bedillion was detained and released. At the moment of their arrest, three farmworkers lay in a Yakima Valley hospital, victims of pesticide poisoning.

Informational leafletting began at 5pm by about fifteen Committee members. There was one boat in the water as a visual reminder to the owner, managers, workers, and patrons of the boycott. The police arrived shortly after the leafletting began. They came in six cars and their police boat. The four members were processed and released. Their court date is August 4th at 9am at the District Court, 8th and Plum. You are invited to come and show your support.

On July 26th, I interviewed Sheila Payne and Peter Bohmer.

How did events come about at Genoa's?

Sheila: After we found out that Genoa's owner Mark Silversten was not going to honor the boycott any longer, we decided to escalate things because he was undermining our credibility. We were letting all these people know in publicity that he was honoring the boycott and the whole time he wasn't. We have an obligation to the restaurants who have taken a stand, and we tell people to go there because they're honoring the boycott. Genoa's shouldn't get the benefit of that publicity.

We've done outreach to restaurants. We are constantly sending new information and updates to them. Some of them have chosen to honor the boycott without us leafletting. All of them haven't been pressured. The only reason Genoa's actions had to be escalated was because he was lying to us over and over.

"...I think a victory for farmworkers is a victory for many other workers. It could show both those struggling in the workplace and that through boycott and working together we can re-vitalize community labor solidarity." Bohmer

Peter: I think that's the main thing: he said he was honoring it.

Sheila: People called or went to Genoa's every day for the last six weeks to get a hold of him. He set appointments with us which he didn't keep. We've had people send letters, which requires a lot of energy. He's saying its a 'consumer choice,' and we're showing that the consumers who go to his restaurant are choosing for him not to carry it.

So in all good faith you were doing your informational contact with him and he wasn't getting back to you?

Peter: Yeah, totally unresponsive.

Sheila: We were constantly contacting him in good faith effort. We were thinking that there was something he didn't understand or there was just a misunderstanding.

Peter: The consumer choice argument is the same one for the right-to-work states. Why force workers to join a union? Why not let

(Continued page 13)

Questions and Answers About Needle Exchanges

Greg Hohnholt

During the second week of July, I petitioned signatures for a publically supported needle exchange program in Thurston county. Some Olympia citizens voiced concerns that I, a volunteer for the Olympia Aids Prevention Project (OAPP), would like to address. Several people signed my petition reluctantly, having doubts about the urgency of putting yet another social program on to the backs of the already beleaguered tax payer. While they could acknowledge the fact that preventing the spread of HIV in the here-and-now included getting sterile needles to intravenous drug users, having to foot the bill for an addict's "rigs" still rubbed many people the wrong way. An attitude of "damned if we do, damned if we don't" was not entirely uncommon.

To be candid, this seems like a fairly common sense reaction. "Why should I help some addict stay on drugs?" was the unspoken question that even I felt, but couldn't adequately refute with reasons. My conflict was temporarily resolved, however, by the force of one personality. The man who introduced me to OAPP, an ex-intravenous drug user whose conviction in keeping his needle exchange alive was unstoppable, made me feel that taking a stand on this issue was unavoidable. I decided to support the needle exchange on a "gut level", despite my more "rational" misgivings.

During my conversations with prospective petition signers, however, it became clear to me that I would have to confront my doubts on a more objective level if I was to convince others that their fears were groundless. I kept the most engaging questions in mind and did some homework, the results of which follow. With an assist from Cathleen Eussen, Director of Nursing and Personal Health at the Thurston County Board of Health, here are the responses that I offer to those petition signers who helped me to sharpen my thinking with their questions.

People start taking drugs for lots of reasons, but having access to free needles is not one of them.

Won't a County-sponsored NEP send the message to potential drug abusers that "shooting up" is socially acceptable?

People start taking drugs for lots of reasons, but having access to free needles is not one of them. Judging from the reports of "no increased drug use" from other needle exchange programs in Tacoma, Seattle, Portland, Boulder, San Francisco, and NYC, the only message being sent by a publically supported needle exchange is "if you're an IDU, don't share your needles; come get a clean one from us."

If syringes are available over the counter in Washington, why can't IDU's put aside some of the money they spend on drugs to buy their

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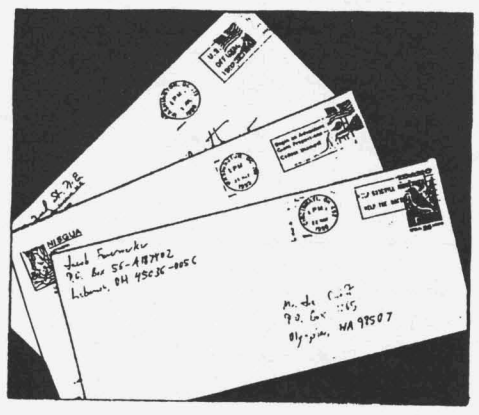
Letters



So-Called Socialism Not Marxist

Dear Sir;

In response to Bob Black "Marxism not only Socialism." The Soviet Union had a so-called socialism (state-owned) and is now extinct. China, Cuba and others have so-called socialisms (state-owned) but are not Marxist and in the future, no doubt, will follow the former U.S.S.R.

I would like Bob or anyone else out there to inform me what so-called Socialism advocates the complete overthrow of the Capitalist system and Political state at the ballot box? (The Constitution of the U.S. gives the people the right to change the government). What so-called Socialist would make gold useless as backing for currency and trade, used only for artistic and decorative purposes? What so-called Socialist party would install an industry Congress representing all industries controlled by workers in each industry and would be able to recall any member of Congress immediately for wrong doing?

Marx no doubt considered other political parties or systems. But Marx realized they were only reformist and did not free workers from wage slavery. We now have wage slavery plus problems unheard of in Marx's time.

So-called socialist parties can get along quite well with Capitalists as long as Capitalists can continue to pile up stolen wealth. There is *nothing* that strikes such fear in the hearts of capitalists than the very mention of the name of Karl Marx.

It is impossible to have socialism or even so-called socialism such as Robert Owens' within a capitalist system. Owen was somewhat a success in England, but failed in the U.S.

I may have been mistaken about one or two points of the Paris Commune of 1871. The main lesson of the Paris Commune is that the workers carried out their work without capitalist supervision from Government offices to the shops and factories. The Communards made some mistakes and paid dearly when Paris was retaken. Some were shot on the spot, others went to prison.

There is no other political party that advocates worker control of industry than the Socialist Labor Part of the U.S. and the Socialist Labor Party of Canada.

Yours truly, Milton Poulos

Churches Should be Taxed

Dear Editor:

Exposing fraud, deceit, manipulation and abuse of vulnerable people in religious groups raises the question whether religious groups should continue to be given special tax exempt privileges in society. It is this tax exempt status that has financed many groups which would not have been able to develop otherwise. There are over 3,000 religious cult organizations in America representing the narrow parochial views of segregated social groups with insular economic and political agendas. These insular social agendas appeal to the most powerless and vulnerable people in society as a way of gaining power. By their nature, religious cults form closed organizations with membership requiring submission to religious authorities and doctrinal tenants. Such acts of voluntary submission to join becomes involuntary when the individual is no longer capable of permitted to examine or question church beliefs, and is controlled by the fear of condemnation or reprisals for leaving the group. The abuse of human rights and dignity are sheltered behind a facade of legal religious freedom. People who are held captive to religious organizations because of their circumstances in life are not free to choose and practice religion according to their conscience. Existing tax exemption enjoins public endorsement and subsidy of these religious groups without regard for public accountability. We should not restrict the diversity of human cultural expression, but we should not provide tax subsidies that facilitates the type of abuse of human rights and carnage that seems to recur in religious groups given these special tax privileges and immunity from public accountability.

Sincerely yours,
Dan Slaby

Animal Victims of Flood Need Help Too

Images of the great flood of 1993 have appeared on our televisions, newspapers and radios now for weeks, and people across the country have mobilized to raise money for the *people* of the midwest.

But what about the other animals? Thousands of wild and domestic animals are homeless, abandoned, hungry, wet and terrified. They no longer recognize their surroundings, and the humans they know and love have disappeared. They need our help, too.

The Humane Society of the US needs money to care for these animals. Please send what you can to:

Midwest Regional Office, HSUS
306 E. 12th, Suite 625
Kansas City, MO 64106
(816) 474-0888

Corrections

The sixth paragraph of Ron Jacob's "Peace-Keeping, Corporate Style" which appeared last month should have began with this:

This interpretation of the role of the UN in the new world order differs from that of the far right, who fear the loss of American prestige and neocolonial power in that *it* [not they] recognizes that these changes are occurring not because the AntiChrist (or some other more earthbound conspiracy) is at work, but because the needs of the corporate universe have changed.

In Mark Foutch's article on "The City's Response to Homelessness" in July's issue showed in the accompanying tabulations Olympia's contribution to social services through the multijurisdictional Human Services Review Council (HSRC) to be $170,000 for 1993. That is correct. The comparable figure for Thurston County is $100,000; for Lacey, $50,000.

In the text, however, the author mistakenly listed the jurisdictions' contributions to the Housing Authority of Thurston County's temporary shelter program as total contributions to HSRC for all purposes. These are, naturally, much smaller figures.

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Anti-Discrimination Clause: We will collectively endeavor to be sensitive and respectful to all those oppressed in this society, and their issues. However, if and when we should make a mistake in this regard, we expect to acknowledge it and to express regret for injury or insult given.

The following statement will become part of the Editorial Policy and will be the governing tool for the Anti-Discrimination Clause: *WIP will make every effort to work with the contributor of material considered by WIP to be offensive in order to reach a mutually agreed upon resolution, but WIP reserves the right as a last resort to edit or not print submitted material.*

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Works In Progress is a community newspaper sponsored by the Thurston County Rainbow Coalition. Opinions expressed do not necessarily reflect those of the Rainbow Coalition or the Workers In Progress and are solely those of the authors.

Keep those letters and cards coming. Correspondence and articles are always welcome. If possible submit articles on disk (Wordperfect). WIP reserves the right to publish in whole or part all submissions; so for editing purposes please enclose your phone number. Send submissions to Works In Progress, PO Box 295, Olympia, WA 98507.

Sustainable Community Roundtable Starts a Salon

Meta Heller

Salons are becoming all the rage, or at least that is the hope of people who like "to build community". The idea has been promoted by the alternative magazine, *Utne Reader*, for the past two years. They now claim over 300 Neighborhood Salons have been started nationwide with over 20,000 participants. An *Utne Reader* ad to promote more (and to have each join a Neighborhood Salon Association for a one-time charge of $12) says: People are gathering on a regular basis to discuss anything and everything they are thinking and obsessing about. Community is the reason. Listening, talking and feeling is the game. From the soulful and thoughtful to the free-wheeling and uproarious--a potent brew of ideas and divergent personalities. All this happens in someone's home with beverage and refreshments provided. An update on the salon movement and how to start one appears in the latest *Utne Reader*. The South Sound Sustainable Community Roundtable has been kicking the idea around for some time. It seems like a natural thing to do to promote sustainability. The term "sustainability" means so many things to so many people. It is a magnet for inclusiveness. It draws the conservationists, ecologists, religious, historic preservationists, economic justice and peace activists, low-cost housing advocates, vegetarians, and all the "rights" people--civil, gay, animal, etc. To date the Sustainable Community Roundtable has garnered a sprinkling of these types of people to their potlucks, Earth Day events, occasional workshops and special events such as a fundraiser featuring The Theater of Difference, a group of local actors who improvise scenes based on stories of cooperation or conflict presented by individuals in the audience.

In a way, the Theater of Difference is like a salon in that the actors and the audience interact, no subject is barred, and the intent of those gathered is to have some fun. For the rest of the summer, the Theater of Difference will perform free on Friday nights at the Four Seasons Bookstore in its new location at the old Carnegie Library building, corner of Nineth and Franklin.

Dorothy Craig, a founder of the Sustainable Community Roundtable and a talented facilitator, will host the first salon in her meadow Friday June 25 from 6 to 10 p.m. It will be potluck. Dorothy lives at 2129 Bethel St. NE, about a mile north of the San Francisco Bakery. Call her for directions--754-7842.

Ordinarily one thinks of salons in past tense--those of 18th century French aristocrats vying for Voltaire's presence, or the Greenwich Village salon of Mable Dodge with muckraker Lincoln Steffens agitating. Salons now seem appropriate for common folk who are hungry for community, who seek paths to survival.

Free Public Forums on Bosnia

contact person: Peter Bohmer, 866-6000 Ext. 6431

Ms. Bojana Mladenovic, a human rights activist from the former Yugoslavia, will speak at two public events about the war in Bosnia-Herzegovina. She will speak first at *7:00 P.M.* on Tuesday, August 3rd at the United Churches at the corner of 11th and Capital Way in Olympia, and then Wednesday, August 4th at 12 ***NOON*** at Evergreen State College, Library Building, 2100 Lounge.

Tuesday, August 3 7pm
United Churches,
downtown Olympia
(corner of 11th and Capital Way)
Wednesday, August 4 Noon
Evergreen State College,
Library 2100

Ms. Mladenovic is currently a Ph.D. candidate in the philosophy of science at the University of California at Berkeley. She works with Amnesty International and is a leading member of the Bay Area Balkans Peace Project. She has spoken at many forums and rallies throughout California on the events in the former Yugoslavia. She is an outspoken opponent of the "ethnic cleansing" and the death and rape of the Moslem population in Bosnia-Herzegovina and a supporter of a multi-ethnic Bosnia.

In Olympia, Bojana Mladenovic will discuss the history of the region, the many causes of the war, the current situation there, the actions of the United States and the European Community, possible just solutions, and how peace and justice groups in this country are and should be responding to the war.

These public forums are sponsored by the Olympia Movement for Justice and Peace, the Olympia Fellowship of Reconciliation and the Peace Center and Evergreen Political Information Center at Evergreen State College. They are free and open to the public. There will be ample time for questions and discussion.

(note: Ms. Mladenovic was originally supposed to speak in Olympia on June 1st. These talks on Tuesday, August 3rd and Wednesday, August 4th are a rescheduling of the original ones.)

(Needles, continued)

own needles?

IDU's are marginalized from mainstream society along economic and class lines, and have a healthy distrust of the middle class (especially *white* middle class) who are likely to disapprove of their lifestyle on moral grounds and report them to police. Even with publically funded needle exchange programs committed to respecting the confidentiality of their clients, getting IDU's to trust the credibility of health care workers or service providers takes time. The "war on drugs" metaphor that the last two administrations have fostered have left many IDU's feeling as though any institutional assistance is "the enemy". This is doubly dangerous since it lessens the probability that IDU's will get tested, thus increasing the chances that they and their sexual partners are unknowingly transmitting HIV.

If you're really *this* concerned about the money, the bottom line on needle exchange programs is that compassion and tolerance are economically sound investments in the long term. Public health intervention and HIV prevention are cheaper than treatment: period.

OK, OK, let's say I agree with you. We need the NEP right now. But won't this just turn out to be a "band-aid" measure, one that really has no significant effect on reducing drug use?

First off, needle exchange programs are relatively new, so their long term effect on the IDU population has yet to be accurately assessed. However, we can be sure of this much. Providing IDU's with a non-judgemental and informal environment with which to practice socially responsible behaviors is the first step towards re-entry into a life without drugs. An NEP keeps the dialogue between community and stigmatized IDU's open. Trust and credibility are built up over time, and through repeated contact with health service providers, IDU's (at the very least) remain educated about HIV and understand how their lifestyle impacts the lives of others. Whether or not an IDU decides to eventually enter a treatment program remains a long shot, but a publically supported NEP provides the opportunity for such decisions to be made.

While I don't expect these three questions will address everyone's concerns, I hope they will encourage others to speak their minds on this issue when the Board of Health's public hearings are held this month. NEP's are a radical solution to a growing health threat, a solution that in some ways, as Ms. Eussen informed me, has grown out of the state budget cuts for drug treatment. With less money for treatment, we must pool our limited financial resources to prevention. A needle exchange program is not a perfect solution, but it is a timely one that works toward balancing the needs of our community against the needs of individuals. ✢

Jack-In-The-Box Correction/ Update

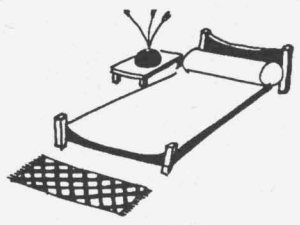
Oops. The Jack-In-The-Box proposal for the Westside Center isn't dead as reported in last month's WIP. It turns out that when their building permit expired, all they needed to do was pay a fee and get it renewed, which they have done. We don't know if this means they are planning to build imminently or are just keeping their options open.

Jack-In-The-Box Site Plan Review approval will expire on November second. A that point 'Jack' would have to reenter the site plan review process. Hopefully by that time a new zoning ordinance will make new drive-through businesses "non-permitted uses."

And that is not likely to happen without more pressure from westside residents when the proposed rezone comes before City Council. Testimony at the July 19th Planning Commission hearing ran three to one against new drive-thrus being permitted in the new zoning designation. But will the planning commission listen to the voices of westside residents or the self-interests of a small number of commercial property owners?

The planning commission work session on the rezone is on August 2nd. Keep an ear open for the outcome and the date it will come before city council.

Alan Brisley



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Along the Color Line

Homophobia: The Struggle for Gay Rights

Dr. Manning Marable

"Homophobia" is the far, prejudice and hatred of lesbians, gay men and bisexuals, and the patterns of violence, oppression and discrimination used to perpetuate their unequal status within society.

There are many "justifications" which are used for homophobia. One of the most common is the assertion that homosexuality is a "life-style choice", or merely a "perverse" form of sexual behavior, rather than viewing gays and lesbians as an oppressed minority. In this interpretation, homosexuality is something like having a tan: sometimes you have it, like on vacations or in the summers, and sometimes you don't.

Although homosexuality as a form of human behavior is as old as humankind, orthodox science has perceived lesbians and gay men with the same prejudices as the larger society. Until two decades ago, the American Psychiatric Association listed "homosexuality" as a type of disease or mental disorder. It was only several years ago that serious scholarship focused on the possible biological and genetic differences which separate heterosexuals and homosexuals.

One critical study was produced in 1993 by Northwestern University psychologist J. Michael Bailey and Richard Pillard of Boston University School of Medicine. Pillard located 147 lesbians, including 115 who had twin sisters and 32 who had adoptive sisters. Each of these 147 pairs of sisters were raised in the same households. Bailey and Pillard then subdivided the women into three sets: identical twins, fraternal twins, and genetically unrelated sisters. The identical twins of course had the identical genetic composition, whereas the fraternal twins had the same genetic inheritance of ordinary siblings. Bailey and Pillard discovered that 48 percent of the lesbian or bisexual identical twin subjects had a gay twin; 16 percent of the fraternal twin subjects had a gay twin sister; but only 6 percent of the lesbian and bisexual subjects had adoptive sisters who were also lesbians. Only five percent of the women's brothers were gay.

This study strongly implies that homosexuality is partially a matter of biology and genetic inheritance, as well as to some extent the product of environment, cultural identity and socialization. A similar study by Bailey and Pillard among gay men in 1991 was strikingly similar in its results. Instances in which both brothers were homosexuals were 52 percent for identical twins, 22 percent for fraternal twins, and 10 percent for adoptive brothers.

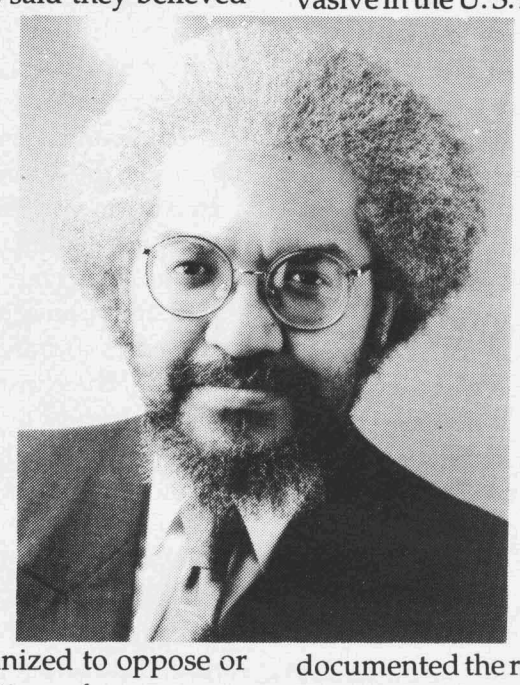
Bailey and Pillard's studies have immediate and profound implications for the current debate over gays and lesbians in the U.S. military, as well as the anti-gay legislation approved in Colorado and Oregon. If being lesbian or gay is at least partially due to involuntary inheritance—like the color of a person's skin—then much of the rationale for the conservatives' and evangelical Christians' attacks against homosexuals would be undermined. To discriminate against a person for having characteristics for which she or he has no direct control is irrational and illogical. Part of the liberal justification for the modern Civil Rights Movement a generation ago was waged on this argument. It was both unfair and antidemocratic to stigmatize people of African descent for being born black.

The problem with this liberal thesis is that it might seriously underestimate the factors of hatred and violence which fuel the reaction against homosexuals. There is a real danger in creating fixed biological castes of "homosexuals" and "heterosexuals", which could be translated into permanent political hierarchies of "oppressed" and "oppressors." In a conservative political environment, a reactionary government might even try launching a scientific campaign to isolate the genetic differences between gays and straights, in order to find a "cure for homosexuality."

All of us pay the price for homophobia. Consider the federal government's relative inactivity in combating the AIDS epidemic, which conservatives still characterize as a "gay plague." The number of AIDS cases increases by over 50,000 annually. The total number of AIDS cases increased by 100 percent from the end of 1989 to September, 1992. Yet the federal budget for AIDS/HIV related research in 1989-1992 grew by only one-third. Dr. Anthony S. Fauci, coordinator of AIDS research for the National Institutes of Health, estimates that "fewer than a third" of all "worthy" scientific projects combating AIDS are currently funded. In fiscal year 1992, the U.S. government spent more than 3 times the amount of money on "Star Wars" military research ($4.2 billion) than on all AIDS research ($1.2 billion). In 1992, the U.S. spent more than five times the amount to farmers for subsidies ($6.9 billion) —payments for *not* growing crops—than for all AIDS research. The real price for homophobia is hundreds of thousands of victims every year.

There has never been any form of prejudice without violence. Institutions of all kinds—from churches and schools, to prisons and financial establishments—perpetuate the reactionary beliefs and policies which deny the fundamental human rights of lesbians, gay men and bisexuals. The inevitable consequence is harassment and violence, or "gay bashing."

According to a 1992 survey of more than 200,000 college freshmen nationwide, conducted by the Higher Education Research Institute at the University of California at Los Angeles, as many as "38 percent of all students surveyed, and 49 percent of the men, said they believed there should be laws prohibiting homosexuality." A similar 1991 poll of male college seniors stated that one-third of this group also favored laws which outlawed homosexuality.



On college campuses, conservative college students have organized to oppose or block the adoption of courses on homosexuality history and culture, or efforts to create special residential units for gays and lesbians. Gay student groups which have sought official recognition and funding for their organized activities at many colleges often run into difficulties, or are banned completely.

Not surprisingly, this climate of hostility and hatred directly leads to harassment, intimidation and violence. Lesbian and gay students frequently experience harassing telephone calls and notes from straight students. *The Chronicle of Higher Education* recently reported, for example, that one Stanford University student "who was thought to be gay" was systematically harassed. On several occasions, the student's entire belongings, books and research materials "were thrown from a third-story balcony of his men-only dormitory." Thousands of lesbian and gay students each year are verbally assaulted, intimidated, and many are even physically attacked. Thousands of gays on many campuses still remain in the "closet" out of fear and peer intimidation. Relatively few colleges have created special programs designed to address the harassment and violence against their lesbian and gay students.

To discriminate against a person for having characteristics for which she or he has no direct control is irrational and illogical.

Until 1942, there was no specific rule or regulation which barred homosexuals from serving in the American military. The homophobic ban against gays paralleled the Jim Crow segregation experienced by African-American troops, who weren't allowed to join integrated units until 1948. Over the next years, a fiercely repressive environment within the military targeting homosexuals affected gays and heterosexuals alike. Thousands of lesbians and gay men who were "uncovered" were purged from the ranks with dishonorable discharges . Anyone's career could be effectively sabotaged by making allegations concerning his or her sexual orientation. Women in the service who reject the sexual advances of any male could be threatened with the dangerous accusation of "lesbianism. "

Homophobia has become so pervasive in the U. S. military that thousands of gay and lesbian enlisted personnel and officers routinely deny their real sexual orientation. Many preserve their place in the armed forces by resorting to "sham" or "convenience marriages" with people of the opposite sex. A recent *New York Times* article documented the reality of hundreds of such convenience marriages at bases across the country. By marrying, gay soldiers can take advantage of a substantial housing allowance which is allocated to married personnel. Lesbians and gay men who marry acquire an essential "cover" of heterosexuality, permitting them to survive. President Clinton's recent "compromise" decision on the military's ban against homosexuals will do little to end this pattern of discrimination, covert behavior and intolerance.

The homophobia of our schools and military is also reflected within our laws and judicial system. As of 1993, 24 states still retained "anti-sodomy laws." In 1986, in the notorious Bowers v. Hardwick decision, the U.S. Supreme Court upheld Georgia's anti-sodomy law.

There is an inextricable connection which brings together all people who are oppressed into a fundamental, collective interest. That connection is the pursuit of justice—equal treatment, compassion, and simple human fairness. This does not mean that the grievances of various oppressed people are identical or interchangeable. But the path to African-American liberation has numerous connections with other movements, and especially the struggle for gays' and lesbians' equal rights. Heterosexual black leaders who imply that gay rights is "irrelevant" to black folk must be criticized. We must remind them that black gay men and lesbians are our brothers and sisters, our sons and daughters, our neighbors and co-workers, and our lovers and friends. Fighting for equality means the equality for *all* human beings.

"Along the Color Line" is featured by over 250 publications and 60 radio stations internationally. ✣

The Love that Dare Not Speak its Name in the Army

Clara Fraser

I have never been able to fully grasp the hatred and terror that certain whites display toward human beings of other skin colors.

Nor have I ever really fathomed the brutishness of so many males toward women.

And I am always appalled by the hysteria of deranged straights on the matter of homosexuality.

Sure, I understand–I hope–the economic and social roots of these maladies. The cause lies in the history. Still and all, unreasoning bias continues to astound me, perhaps because nothing in my experience lends any credence to the garbage spewed by bigots.

Most of my best friends, for example, are gay. In 70 crowded years of meeting people, I've never encountered a group with such a high degree of creativity, talent, intelligence, wit, literacy, social sensitivity, compassion, good humor, and capacity for commitment. And all of this together spells leadership.

Gay people aren't handed these sterling qualities with their birth certificates, of course. They accumulate virtue the same way every other group of oppressed people does, through surviving and surmounting the hand they are dealt.

The differently sexualized are less wedded to the sick popular culture and more attuned to reality. They tend to be respecters of persons and easy collaborators. They warrant your trust, and I trust my life to my lesbian and gay cohorts–at home, at hostile meetings, in dangerous demonstrations and on picketline eruptions.

I would totally trust my life to them in the army.

And I would run like hell from the queer-bashers and forked-tongued demagogues that this society spawns. That is why I think that nothing less than sweeping revolution is demanded–or how else can we carve out the new cultural environment and psycho-sexual services capable of rehabilitating the Rambo-ite, fundamentalist pathologicals?

But meanwhile there is much to be learned from the tempest over gays in the armed forces–a furor which Bill Clinton's *dishonorable* compromise will not even begin to quell. The uproar reveals three aspects of the sexual minorities issue that have nothing to do with prejudice and everything to do with establishment politics, military depravity, and the pivotal place of the traditional monogamous family in the machinery of capitalism.

1. Will open gays endanger "national security"? Let's hope so.

The generals argue that their bailiwicks were never designed to be conductors of social change. Indeed not.

The military juggernaut exists to protect the "American way of life"–which depends on *bitter feuding among workers*. What's good for General Motors is very, very bad for non-males, non-whites, non-Christians, non-citizens and other non-conventionals (like my readers). The business of big business is isms–classism, sexism, racism, ageism, heterosexism. And the business of the armed services is defending big business.

Proletarian solidarity is *verboten*. It is dangerous to officers and orders. And now that Blacks and women are entrenched in the ranks, *somebody* has to remain excluded or inferior or segregated.

What's more, expanded rights tend to make the execrated more uppity. Clinton's new policy won't end the witchhunts, but if it did, would lesbians and gays then rest content? Even if the military's closets were abolished, would gays emerge quietly? Or would they protest against unjust and unneeded wars? Or maybe demand the right to elect their officers, a l a Trotsky's Red Army after the 1917 Russian Revolution?

And what would happen when these newly empowered vets come marching home?

The lavender menace that terrifies skittish politicos is a beautifully clear and present danger to the fraying fabric of Amerikkka.

2. It's the military that's sick and perverted.

Gay people aren't the ones with a deviant, illegitimate, immoral lifestyle. The military establishment is the body with the disease, and its name is sexual fascism.

Army culture cements a male bonding based on shared misogyny and race-hate. Basic training relies on humiliating the raw recruit by calling him a pussy or girlie. Platoon spirit is buoyed by chanting jingoistic jingles about the racial/physical traits of the enemy.

Servicemen are indoctrinated to scorn open gays who won't endorse their view of women as hunks of meat,rape objects and practice toys for sadism. Straight male G.I.s are terrified that gay men will treat them the way they themselves treat women. Out lesbians are despised because they refuse to be part of the victim reservoir.

Yes, sexual marauding is intrinsic to the military, part and parcel of its climate of imperialist violence.

But if the institution is so evil, why should gays strive to be in it? Because it is their simple right not to be discriminated against. And because some of those gals and guys are equalitarians who want to be in the trenches beside their working class sisters and brothers in order to better challenge the Pentagon, not promote it.

Moral pollution exists–in the stance of the warmongers. And gays are the uncontaminated troops destined to clean out the stables.

The business of big business is isms–classism, sexism, racism, ageism, heterosexism. And the business of the armed services is defending big business.

3. Lesbians and gays are oppressed because they threaten the forced maintenance of the fissioning nuclear family.

It goes like this: The system extracts super-profits from the unpaid or vastly underpaid labor of women. And the patriarchal, male-headed family is the conduit for this rip-off.

A vast superstructure keeps fracturing families mortared together, despite widespread misery and repression in the home. Alternative ways of living are a Bad Influence, especially as practiced by lesbians–so bachelordom is chic, but old maidhood is always pathetic, and lesbians are kicked out of the services *six to ten times as often as gay men*. Yet the number of lesbians is growing, partly because hetero relations today are so unappetizing. The arrogance and boorishness of typical male egos eventually repels self-respecting women.

Both genders have every right to claim a sexual mode that is less dangerous and irritating and more sensually fulfilling, more democratic and supportive of integrity and activism, more respectful of mother hood and childhood, and more feminist.

Face it, globo-cops: the values of the Victorian hearth are falling into the ashbin of history. Alternate mores are filling the vacuum. Cultural pluralism on the family front is truly, delightfully subversive!

A new day is dawning. Homosexuals rights are big-media cover stories. Gays are scaling unaccustomed heights of power. The polymorphously perverse packed up in record-shattering droves for the giant April 25 March on Washington. The gay community, with a renewed life-energy propelled by AIDS and the spectre of death, is politicized and afire. The battle against the troglodytes is joined.

But this expanded confidence needs all the *radical* vision and audacity it can muster, because our new Prez is as treacherous on civil rights as he is on the economy, stupid, and austerity and dashed hopes will be the sole rewards for his misguided supporter.

The message for labor and all civil rights and civil liberties movements: Insist on gay rights *now*. Forge a united front against the tyranny of the homophobes. Protest compromises and stalls and the "practical-politics" betrayals of the so-called liberals. And ask not for whom the presidential sellout is being prepared, for the answer is *you*.

Don't you see? Sexual liberation will never be tolerated by a market, dog eat dog, cannibalistic economy. Free love can flourish only in a caste-free and thereby a hate-free community of equal and autonomous humans, who will bypass the nature/nurture niggling and serenely proclaim their affectional choices free of any pressure to vindicate their delicate, personal decisions to anybody.

The only antidote to sexual fascism is socialist democracy. The only road to gay freedom is a universal, across-the-board, non-exploitative family of earthling. Gay Pride shall ring out when the human race as a whole becomes proud of itself.

This column by Freedom Socialist *newspaper founder and editor Clara Fraser is an updated version of one published in the* FS *earlier this year (Volume 14 #2). Reprinted with permission.*

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ACLU Sues Morning News Tribune to Defend Free Speech

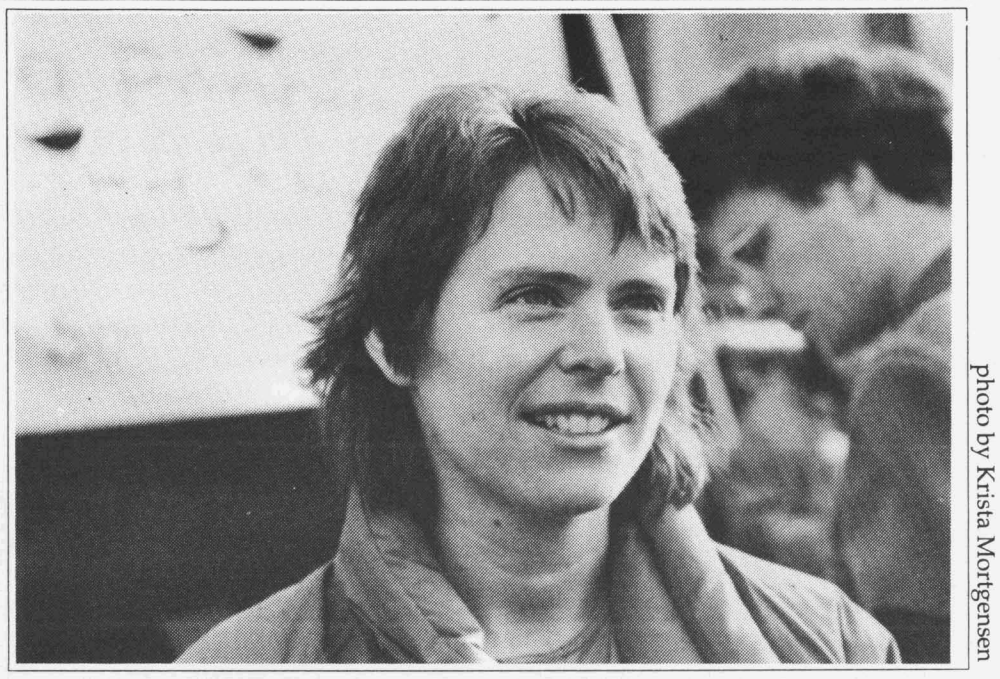

photo by Krista Mortgensen

The American Civil Liberties Union of Washington has filed a lawsuit today in Pierce County Superior Court against the *Morning New Tribune* (MNT) on behalf of Sandy Nelson, an award-winning journalist with the MNT since 1983, who was involuntarily reassigned from news reporting to copy editing because of her off-duty political activities.

The lawsuit argues that the MNT's actions unduly restrict Nelson's freedom of speech and her right to participate in the initiative and referendum process.

"The ACLU recognizes the newspaper's right to restrict reporters from covering events in which they are personally involved, but the MNT went too far by removing Nelson from reporting altogether," said Kathleen Taylor, executive director of the American Civil Liberties Union of Washington.

The lawsuit also claims the MNT breached an employment contract by terminating Nelson's job as a reporter without a finding of just cause. The restructuring of her job responsibilities to copy editing functions intentionally created intolerable working conditions which amounted to a wrongful constructive discharge.

"This case is important for all workers in Washington who do not want their employers controlling their off-the job activities. It is especially grievous for employers in a democracy to attempt to regulate the off-duty political activities of employees.

"That Sandy Nelson is a reporter does not change the fact that she deserves to live her private life as she sees fit. The newspaper's desire to be perceived as objective can be met with less drastic measures," Taylor explained.

Sandy Nelson first went to work for the *Morning News Tribune* (then the *Tacoma News Tribune*) in 1983. She wrote feature articles until 1987 when she was transferred to the education beat. In 1986, a California corporation, McClatchy Inc., purchased the newspaper, abrogated its union contracts and forced employees to reapply for their jobs. In 1987, new management proposed a "code of ethics" for newsroom employees which included a blanket prohibition against all off-duty political activity, on the grounds that such a prohibition was necessary in order for MNT to maintain its objectivity in news reporting. Nelson spoke out against the proposed code, arguing that it violated free speech and associational rights of newspaper employees. She continued participating in the political life of her community -- after work -- and continued to receive "excellent" ratings from her employer.

"This case is important for all workers in Washington who do not want their employers controlling their off-the job activities.

In August of 1990, Nelson was informed by MNT management that she could no longer work as a news reporter because of her off-duty political activities on behalf of the Committee to Protect Tacoma Human Rights group, supporting passage of a gay rights anti-discrimination initiative. As a MNT reporter, Nelson had worked on the education beat; she had not been assigned to report on the gay rights initiative. Even so, Nelson was reassigned to a job as a copy editor, which requires her to work nights and weekends.

The ACLU supports the right of media owners to remove reporters or anchors from a particular story to avoid the appearance of bias if the employee has come to be identified with a controversial issue or public campaign. In Nelsons case, however, the MNT transferred her *permanently* away from all reporting, even though her work on the gay rights campaign never overlapped with her work as an education reporter. Furthermore, Nelson was told she would have to discontinue *all* political activities in order to work as a reporter.

The lawsuit seeks to have Sandy Nelson reinstated in her job as a news reporter and to strengthen the state constitutional rights of all Washington workers to participate in the political life of our democracy.

"We know of no reported judicial decisions in the country that have addressed this issue. We hope the Washington courts will use this case to secure employees' rights to off-duty political activities that do not interfere with job performance," said Taylor.

Sandy Nelson has been a professional journalist for 12 years and has received numerous awards for her reporting. In 1985, she won second place in the annual competition of the Society of Professional Journalists for a series of articles she wrote on Native American women leaders. In 1989, she shared a second place award, again from the Society of Professional Journalists, for her coverage of the rape and mutilation of an eleven-year-old Tacoma boy.

Statement by Sandy Nelson

I think it's appropriate this case is being filed just before the Fourth of July. Because my case is about the right of journalists to enjoy the liberties secured by that first American Revolution. Those liberties include the right to free speech, to free association and to freely organize on behalf of one's interests.

It is also significant that I'm filing during Gay Pride Week, because it was my advocacy on behalf of a Tacoma gay-rights ordinance that was management's pretext to remove me from reporting three years ago.

I am here because my employer insists I surrender my constitutional rights in order to preserve my employer's image of neutrality or "objectivity." In other words, I am expected to give up my civil rights to protect their property rights. And I have refused to do this.

I am expected to give up my civil rights to protect their property rights. And I have refused to do this.

I tried to resolve this dispute with the help of co-workers, the Pacific Northwest Newspaper Guild and community leaders who tried to meet with publishers. Thousands of people from the Pacific Northwest and even other states and countries signed petitions demanding my reinstatement to reporting. Three years of appeals have kept the Morning News Tribune from firing me but were ineffective in getting me back to work as a reporter.

I have high hopes this court action undertaken by the ACLU and my attorneys, James Lobsenz and William Bender, will get me back to work where I belong.

I find it ironic that publishers claim to uphold free speech and then try to deny free speech to front-line newsgatherers on the grounds that our activities compromise their "appearance of fairness." But it's more than ironic -- it's illegal. It turns the Washington State Constitution on its head and reduces this cornerstone of democratic freedoms to a piece of trade legislation.

My case is about my rights to political freedoms off the job. But it's also about the rights of readers and the obligation of the media to inform the public. When publishers impose edicts against political and community involvement by reporters, they not only violate reporters' rights but also the right of readers to know what is happening in the world. Such edicts are a form of internal censorship; they tailor the news by tailoring the people who report it. They deprive readers of the perspective of reporters who have firsthand knowl-

(Continued, next page)

Statement of Support for Sandy Nelson
Pacific Northwest Newspaper Guild
Local No. 82, The Newspaper Guild, AFL-CIO, CLC

Ever since the era of big newspapers began, publishers have played key roles in the communities their publications serve. They have say, and continue to sit, on the boards of large corporations and business alliances. They have served, and continue to serve, in the leadership of civic and charitable organizations. Many of these corporations and alliances are major advertisers in the publishers' newspapers. Many of the civic organizations are granted extensive news and feature coverage in the same newspapers.

Year after year, these publishers receive awards for meritorious civic service and responsiveness to the business community.

Yet, let a reporter or editor who works for these publishers get involved for one moment in a civic, social or political affair of the community -- an activity the employee does *not* cover or direct the coverage of -- and the publisher is only too quick to denounce it as a perceived conflict of interest. Not an actual conflict of the kind publisher has been indulging in, mind you, but a *perceived* conflict. Such is the case with former MNT reporter Sandy Nelson.

The publisher's message is all to clear to Nelson: Do as we say, not as we do.

Hopefully, this lawsuit of the American Civil Liberties Union on Nelson's behalf will reverse the old A.J. Liebling dictum and show that freedom of the press; i.e., freedom of speech, belongs not only to he who owns the press but to those who work for it as well.

Emmett Murray, President, Pacific Northwest Newspaper Guild

Girl Talk

Unreported Views of Koresh

Tammy Pelletier

The reign is over. The kingdom is no more. Yet images of "King Koresh" live on. A videotape shows Koresh conducting a bible lesson, using violent pornographic language. He describes "stripping the clothes off of a young girl and whacking it to her right there." Still some journalists glossed over this nasty view of Koresh: the rapist, the pedophile, the dictator, the violent con man using religion to commit crimes. Instead, these journalists painted *Koresh as a victim* - of military style attack, of religious bigotry, of secular materialism, of alienation, and even of yuppie snobbery. Paul Boyer of The New Republic magazine called Koresh an American "anti-establishment archetype". Others called him a religious pioneer, a bold rebel, a rock n' roll messiah, and a visionary. Meanwhile, his female victims were "young, nubile girls handing out sexual favors", "good looking wives", "concubines", and "mistresses."

Several journalists even made Koresh's sexual violence sound fun. The cover of The New Republic (May 17th) proclaimed, "The Joy of Sects: David Koresh, Authentic American." Time magazine called Koresh an odd holy man "living out a teenage boy's fantasy."

But life inside Koresh's kingdom was no little girl's fantasy. Starting in 1989, Koresh kept an armed guard present at all times and ordered all women and girls to become his sexual property. Even baby girls became Koresh's sexual domain. He prohibited all other men from changing a baby girl's diapers, because "they might become aroused." Ex-followers claimed that Koresh had sex with at least six girls under the age of fourteen. Some were as young as ten and eleven. According to ex-follower David Bunds, one girl was so young and little, "Koresh was having problems penetrating her. He told her to start using tampons, the kind that you insert in, to make herself larger."

Still some journalists glossed over this nasty view of Koresh: the rapist, the pedophile, the dictator, the violent con man using religion to commit crimes.

Yet anger about rape and child abuse rarely came up in editorials. Instead, tempers flared about infringements of Koresh's religious freedom. The Nation's editors dismissed Koresh's abuse as "after-the-fact" or "beside-the-point." The real issue, The Nation claimed, was the reckless military attack on Koresh, based on "class fear and hatred, religious chauvinism, and social disintegration." In These Times columnist David Futrelle scolded Americans for picking on Koresh. "The attacks came awfully close to religious persecution," Futrelle wrote. Everyone was anxious to "demonize Koresh...even though charges of abuse were unproven (and now probably unprovable) cases of baby beating."

Evidence of beating and abuse, however, did exist. Two of Koresh's ex-followers alerted authorities with detailed charges of child abuse, sex crimes, and kidnapping. (But nothing was done about it.) When Koresh pegged one man's ten year old daughter for sex, the man sued for custody and won. The judge was so alarmed by the allegations, he ordered Koresh to be separated from the girl. In addition, Dr. Bruce Perry, chief psychiatrist at Texas Children's Hospital and a team of experts examined girls released from Koresh's compound. They found numerous round marks on several girls' buttocks, lesions probably caused by the "the helper", a wooden punishment paddle.

Despite this evidence, some reporters characterized *Koresh* as the helpless victim. The New Republic's columnist Leon Wieseltier urged support for Koresh, the suffering, alienated soul. "It is not Koresh that deserves to be defended," Wieseltier wrote, "but the possibility of Koresh...The catastrophe in Waco represents a misunderstanding of spiritual life, American spirituality, and alienation in America. If you are eager for the kernel, you must tolerate the husks." Should we, however, "tolerate" child rape, assault, and beatings in the name of American Spirituality?

New Republic columnist Paul Boyer even honored Koresh as a great martyr with a message. Boyer aligned Koresh with John Woolman, Harriet Beecher Stowe, Dorothy Day, and Martin Luther King Jr. They are all "products of America's uniquely laissez-faire religious culture," Boyer claimed. Boyer fails, however, to mention other great American religious products like Jimmy Swaggart, Jim Bakker, or Jim Jones.

Neal Stephenson, in The New York Times, compared Koresh and his crew to a group of frightened devout nuns. Stephenson described how Danes invaded a convent in the year 870 "and were flabbergasted to find...(that the nuns) had gashed their lips and noses with razors, rendering themselves so gruesome as to put to flight any lustful thoughts." Koresh and his followers withstood tear gas with "the same fortitude as the razor wielding nuns." Stephenson prescribed tenderness and mercy toward all who are like Koresh: "It would not hurt for some of us to...see things from the standpoint of the religious person just as we would for a differently abled sexual minority."

It is an irony that Stephenson and other journalists portrayed Koresh as such a vulnerable visionary. Koresh may have indeed been devout, but he was hardly vulnerable with 8,000 lbs. of ammunition, a large cache of automatic weapons, an army of followers, and booby traps surrounding his cinderblock castle. He also used an iron hand and a paddle to inflict pain on others, including multiple statutory rapes. Strangely enough, F.B.I. negotiators learned that Koresh was terrified of being raped in prison. Perhaps that is why he torched his kingdom, to destroy evidence and avoid prison abuse. In the end, Koresh may have been most afraid of being locked up with other abusers like himself. Without his messiah mask, he would have been just another "cherry" or new inmate to break in.

(Nelson, Continued)

edge of community issues. They shackle the press by shackling reporters.

My case will expose the lie of "objectivity" and show how it applies only to media workers and not media owners, how it is used to discriminate against women, gay men and lesbians, people of color and political radicals like myself. whose community involvements are a matter of survival, not a hobby. It's important to remember that radicals and gays were the first to be purged from the media and communications industries during the McCarthy era.

Media managers are using reporters as scapegoats for their serious loss of credibility. But people are abandoning the media not because of the off-duty political activities of individual reporters but because "objectivity" as defined by media bosses has created news that is lifeless and uninformative, designed to offend the fewest advertisers and reach the most readers.

My case is a test between workers and bosses who would control not just our labor but our thoughts, actions and passions if we let them. My case is evidence of why we need laws protecting gays and lesbians from discrimination --the very law I was working on in Tacoma at the time of my banishment.

This case is critical to all members of the working press who are gagged 24 hours a day while their bosses and publishers freely voice their political beliefs and biases and act politically to further their business interests. I believe journalists should have the same non-negotiable democratic rights enjoyed by publishers.

Two hundred years ago, when the First Amendment was drafted, publishers were the writers and editors of their own pamphlets and journals. Today, publishers control one of the biggest, wealthiest and most influential businesses in the nation if not the world. But today's division of labor between publisher and reporter should not cause writers to lose their rights while publishers exercise theirs.

Finally, this is a fight for the true integrity of journalists and an opportunity to make common cause with readers for a more responsive and responsible media. A free press requires free reporters -- now more than ever.

I look forward to a victory in this case that will put me back into a reporting job after three years on the copy desk -- a noble profession but not mine of choice.

Donations and endorsementst can be sent to the Sandy Nelson Defense Committee at 1112 North K St., Tacoma, WA, 98403.

MNT Publisher Kelso Gillenwater can be reached by writing PO Box 11000, Tacoma, WA, 98411 or calling (206) 597-8511.

Statement by Roger Simpson, Associate Professor, Communications, University of Washington

American newspapers have gone far toward barring reporters from the usual rights of citizens. The rest of us enjoy constitutional rights to assemble for political purposes, to speak freely and to petition the government. Sandy Nelson and many other reporters are told by their employers that they can't exercise those rights. The result, too often, is a press so narrow that it fails to tell us how our cities and nation are changing. The Los Angeles riots and similar shattering events are the price we pay for allowing the news media to strip reporters -- our eyes and ears -- of the right to be out in and a part of their communities.

Some news organizations have seen the light; they've realized that their staffs have become so distant from the people they cover that they are often ineffectual. Reporters fail to see the signs of impending crises, and readers skim skeptically through the inauthentic coverage of matters they know about. While some industry leaders are pushing a "back to the community" effort, other employers are punishing workers for being involved in their communities.

Community-minded reporters rarely threaten our well-being; they simply don't promote secret agendas. Their professionalism and the editing pains most newspapers take prevent that. And the industry already agrees almost universally that a reporter should not write about an issue in which he or she has become an activist. But many newspapers want to go much further -- to force reporters to give up any interest in their communities.

Community-minded reporters like Sandy Nelson are alert, informed observers on our behalf. She should be viewed as an asset to journalism, not as someone to be disciplined for her activities, which include, among other subjects, work on behalf of lesbians and gays.

What's Wrong With This Picture?

Power Struggle Slows Progress on Homeless Men Issue

Greg Hohnholt

Author's note: For the past seven months, I have been a shelter volunteer at the First Baptist Church one night each week. My experiences there have compelled me to write in defense of the men in need of these emergency services. To this end, the following analysis was written to inform the Thurston County area of a politically volatile aspect of the homeless men issue that was, I believe, not adequately addressed in Mark Foutch's centerspread in last month's *Works in Progress* ("The City's Response to Homelessness"). While I have spoken with people from both sides of this issue in an effort to free myself from prejudices, I remain in favor of a new shelter for single men. Therefore, let the reader be advised that the views expressed below are my own, and are not representative of the Workers in Progress.

Associated Ministries' "stopgap measure"

On Tuesday, July 13th, Associated Ministries (AM), entrusted with the task of finding suitable downtown locations for a proposed emergency men's shelter, presented their progress report to Olympia's City Council. While some promising sites had been found to be economically feasible, funding for building the shelter, in the form of a hoped-for $260,000 grant from the State Department of Community Development (DCD), had been turned down July 5th. The $8,000 spent on the report, drawn from the City's housing budget, was, for all practical purposes, wasted, since it was prepared under the expectation that AM's grant request would be approved.

Instead, the only "feasible option" suggested by AM's executive director Ken Schwilk was what he referred to as a "stopgap measure": "dispersing" the homeless men now staying at the First Baptist Church into a number of other "faith communities" also under the aegis of Associated Ministries. In this way, the transitional needs of homeless residents of Olympia and its vicinity seeking permanent low cost housing could be kept separate from those of transients who have little or no desire to live and work in Olympia.

Whether this "stopgap measure" is deemed suitable to the congregations affected by AM's proposal won't be known until early to mid-August. As the situation now stands, the First Baptist Church, well on its way to tripling its original four month committment to sheltering homeless men, is now, once again, faced with the prospect of buying time for a City divided against itself on this issue. (My use of the word "buying" is literal, since First Baptist has refused City funding for their emergency shelter.)

Olympia residents may well be curious as to how this "City-schism" has continued to plague the City Council since it first declared the 4th and 5th avenue bridges "off limits" to its homeless...

Olympia residents may well be curious as to how this "City-schism" has continued to plague the City Council since it first declared the 4th and 5th avenue bridges "off limits" to its homeless population almost a year ago. Some may wonder, for example, why the Salvation Army, who received several hundred thousand dollars to expand its shelter facilities a few years ago, is putting such a low priority on sheltering homeless men when 35-50 men or more continue to sleep at the First Baptist Church every night. Others may wonder if, as the Salvation Army attests, whether these men would have come here if the First Baptist's shelter had not been opened, thus acting as a "magnet" to attract homeless men to Olympia. What follows is an analysis of these questions, and why the City has remained powerless to reach a substantive decision regarding the building of a men's shelter.

What has happened: A whole lotta stalematin'

For the sake of convenience, I have compiled a chronology of the major events associated with this issue (see sidebar). A quick review of it reveals that despite all the meetings, all the talk, all the proposals, and several thousand dollars being spent, Point A is not much different from Point Z. Forty to fifty men are still staying at First Baptist, the Salvation Army has not altered its controversial "case management" policies significantly, and Associated Ministries' "stopgap measure" is basically dealing with the same problem Olympia faced last winter: how to shelter men who can't (or won't) stay at the Salvation Army facility. Why?

In my view, the facts show that nothing will be accomplished until the ideological power struggle that exists between the Salvation Army and Associated Ministries is resolved. In all fairness to these parties, however, we should note that conflicts over what constitutes the best stance to take toward homeless men are becoming commonplace across the country. In comparison to funds available for sheltering homeless women, children, and families, State and Federal resources for sheltering homeless single men are relatively modest. As this sector of the homeless population increases and the economy worsens (and our cultural attitudes regarding work, family life, and gender roles continue to be transformed by these changes), questions about how much help these men should receive on a local level become ambiguous—and controversial. Who is more responsible for the welfare of these men; the individual himself, or the community he resides in? What about transients? Young people with few marketable job skills? Alcoholic or chemically dependent men?

Broadly speaking, the Salvation Army and Associated Ministries each address these questions within fairly predictable ideological parameters. Each either assigns more responsibility to the individual man or the community, respectively. I'll review each of their positions in turn.

A Closer Look at "Case Management"

The Salvation Army's Advisory Board has stated that "We believe people, who find themselves homeless, need help getting their lives back together through case management and support systems." However, as we have already seen, the SA has different criteria for different types of "people", and so, as must logically follow, different case management and support systems for different sectors of the homeless population. With single men, these procedures are primarily reformist in nature since there is less public sympathy for men than women and children.

The philosophy behind "case management" is simple. A file is kept on each man who avails himself of the SA's services. In this way, a means of surveillance is instituted, and expectations are set concerning what will be considered "good" behavior and what is to be considered "bad". It is assumed that since a man cannot discipline his will adequately to live a "normal" middle class existence, he must be monitored so that he can (hopefully) someday later regulate his behavior on his own. To this end, he is denied access to SA's services if he fails to regulate his behavior properly (e.g. the "Three Day Denial"). Also, each man is given

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a 21 day time limit to ensure that he recognize that his stay at the Salvation Army is transitory. "Support systems", on the other hand, include day job referrals, free meals, referral to alcohol or chemical dependency treatment programs, access to counseling, or simply just having a caring volunteer to talk to. The SA also maintains a food bank and provides clothing.

The SA is an established name in social services. It is fond of reminding Associated Ministries and anyone else who questions their practices that it has been in the "shelter business" for over 100 years in Olympia. As such, the SA has a tremendous "name equity" which carries political clout. When you consider the fact that it received several hundred thousand dollars to expand its shelter services a few years ago, and yet still had a request for another $200,000 approved by the DCD last year, it is easy to see that maintaining a conservative policy carries certain advantages. Since the SA's policies support the preservation of existing class stuctures, it is only logical, in my view, that they would sustain close relations with the business community of Olympia; who, of course, represent the conservative interests of the upper middle class. It is hardly a coincidence, for example, that at the July 13th council meeting a Chamber of Commerce representative was heard to defend the SA's "magnet" metaphor that has become so popular with detractors of the men's shelter.

Associated Ministries: Over their heads, but trying

Despite my criticisms of the SA's reformist doctrines towards single men, this is not to portray AM as faultless in this political tug-of-war. The SA has accused AM of being naive with respect to knowing what it takes to start and operate a shelter efficiently, and this genuine concern is not ill-founded. As a review of the chronology shows, it was somewhat unrealistic of AM to think that it could have an adequate site for a men's shelter picked out and secured by March 15th. While I admire their enthusiasm and determination, "chasing after [the DCD's] money", as the SA's Director of Community Services Micheal Allen put it, should not have been attempted. (Of course, this is easy to say having the luxury of hindsight.)

Overall, my impression from a review of the facts is that while AM has the advantages of a supportive network of congregations and three years experience with sheltering women and children, it has been learning about sheltering men 'as it has gone along'; at some expense to the taxpayers of Olympia. The impracticality of some of their management decisions can, in some sense, be traced back to not having ironed out the type of policy criteria that the SA is so confident of owing to their many years of experience. The type of policies that AM wishes to institute, however, have no precedent, since they are not measured against middle-class criteria. Instead, AM emphasizes the importance of a trained staff developing a supportive relationship with shelter clients in non-judgemental environment, which has proven to be an effective change-agennt in other unconventional social services like intravenous needle exchanges. The SA's policies, in contrast, simply maintain the classist status quo attitudes which have exacerbated the problems of homeless single men in the first place.

Despite these conflicts, AM is holding itself accountable for its mistakes and trying to be flexible with the shelter's detractors. When I spoke with their president Richard Smith, for example, he fully admitted that an 80 bed shelter was too large, and was actively seeking the SA's opinion regarding the findings of their newly formed management committee, which include scaling down the shelter to 40 beds. (The SA has not yet issued a public statement regarding AM's new proposal for a 40 bed shelter.) In contrast, while the SA has cooperated with AM with the running of the First Baptist shelter, it has remained defensive regarding its long-standing policies towards homeless men. It has refused to alter them even when it has become clear that the rigidity of these policies have prevented them from doing the job they are supposed to be doing for this community.

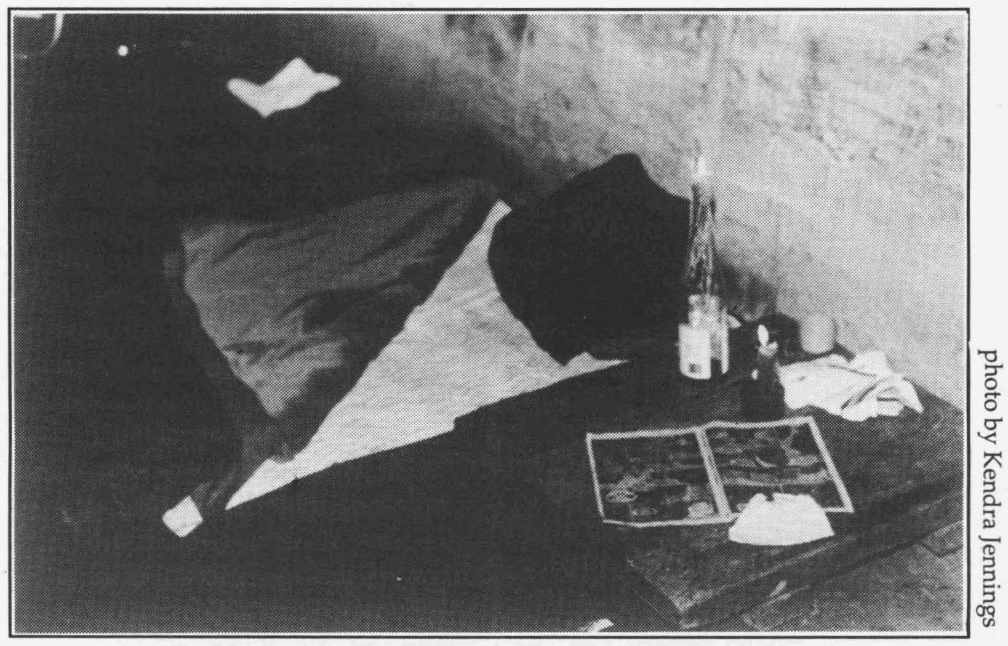

photo by Kendra Jennings

It's your move...

This power struggle cannot continue. It is costly, wasteful, and demoralizing for everyone. I believe our community has a civic responsibility to hold the City of Olympia accountable for letting this deadlock go on unchecked. To do so, however, we must make our stance on this issue known so that City Council members can move decisively on this timely issue. In my view, this democatic solution is the better of the two possible scenarios that can break this frustrating and expensive stalemate. The other, which City Council member Mark Foutch supports, relies on the Thurston County Commissioners office taking a decisive role in following up on his appeal to have social services funding regionalized. While this appears to be a sound course of action, who knows how long this could take when one considers how controversial this issue is on a national level? Once again, Thurston County, I urge you to make your voice heard. The democratic process only works if you use it.

Chronology - The Homeless Men Issue

1992

November 1: The First Baptist Church, under the leadership of Pastor Sam Hochstatter, makes a four month commitment to provide emergency shelter services to homeless men. Unlike the Salvation Army, the Church's services are largely unconditional; its staff does not refuse shelter to or punish men who have been drinking, nor do volunteers require that clients give their names or answer "case management" questions. Within a few weeks, the Church's "homeless ministry" is serving nearly 50 men a night.

December : The popularity of the First Baptist Church's "homeless ministry" raises questions about the Salvation Army's policies and expectations towards homeless men. Since funding for Salvation Army's shelter operating costs is largely determined by how many beds they are filling each night, the appropriateness of these policies become the topic of political debate. Informally, it is decided between Associated Ministries and the Salvation Army that AM will focus on working towards getting a new men's shelter built with $200,000 from the Department of Community Development (DCD) originally offered to the SA. The long-term plan of the SA is to phase out their single men's services and focus on "families and youths".

1993

January 11: Lisa Vatske of the DCD writes to Ken Schwilk of AM, outlining the guidelines AM must meet to be awarded the $200 K. Paramount among these guidelines is the stipulation that the "Salvation Army needs to be an integral component of the project." Also, since these funds are "leftovers" from the DCD's 1992 budget, AM must have a site located and secured by March 15.

January 22: The Salvation Army gives its official support to AM's shelter project in a letter from Major Albert Summerfield to Lisa Vatske.

February 16: A key Olympia City Council meeting. The Salvation Army and Associated Ministries each receive $20,000 drawn from the City's housing fund to meet the needs of homeless men. The SA agrees to relax its rules to ensure that its shelter is being used to full capacity on a daily basis. AM agrees to commit to taking a leadership role in getting a men's 80 bed shelter up and running. With only a month until the DCD deadline, time is short.

February 28: First Baptist Church's original four month commitment to sheltering homeless men ends. After making an appeal to his congregation, Pastor Sam Hochstatter reports to the City Council that First Baptist will keep the shelter open for an unspecified period of time.

March 15: AM fails to meet the DCD's deadline. In order to receive funding for construction, it must reapply for 1993 funds on a much more competitive basis.

April 15: The SA withdraws its support from AM's shelter project. In an open letter printed in the *Olympian*, the Advisory Board of the SA is critical of what it perceives as the community's undue emphasis on securing housing for single men. Despite the fact that First Baptist Church is still serving 35-45 men a night at this time, the SA insists that it has "an adequate facility at present to meet the needs of single men for a community of this size." The letter reaffirms the SA's assertion that priority be given to housing women and children.

May-June: With the crisis of the winter over, the men's homeless shelter loses urgency in the public's mind.

(a) Marty McCarthy prepares and submits AM's grant request to the DCD, while AM's management committee decides to scale down the shelter from 80 beds to 40 beds. This smaller shelter "will not meet the needs of all homeless men, but should be able to accommodate a wide range of people..." (b) The SA's argument that a new shelter will be a "magnet" to other homeless men begins to gain adherents in Olympia's downtown business community. (c) A panhandling ordinance is passed and becomes law. (d) Olympia City Council begins moving to try to have the homeless issue regionalized on a county-wide basis.

July 5: The DCD refuses AM's $260,000 housing assistance grant request.

July 13: In the wake of losing grant support, AM submits a "stopgap measure" to Olympia City Council. While still in the early stages of development, it basically consists of breaking up the homeless seeking shelter this winter into smaller groups of 10-15 men. The Salvation Army has, at this time, issued no formal statement regarding AM's proposal for a 40 bed shelter.

Policy Proposals for State Colleges

Citizen Herb Legg

I am opposed to any race quotas, but favor economic quotas. Please read on: according to the 1990 census, STF 3 Tables P117 and P118, Washington State has below the poverty level the following population: White–394,384; Black–31,312; Indian–23,633; Asian–33,499; Other–35,105; Hispanic Origin–55,503.

I read recent figures on Evergreen students and faculty by race and sex status: 12% minority students; 16% minority faculty; 65% white male faculty. I am horrified at this mathematically racist approach to people. I here offer a different approach to affirmative action, based on economic class, not race.

First, recognize that polls show that only 10% of whites support affirmative action as now stated for racial minorities. This means to me that we need a new approach to remedial action for low income people that can be accepted by a voting majority of our citizens.

Second, except for those legally required, abolish all quotas at all Washington state colleges based on race. Replace with quotas based on economic class. Special preference should from now on go to students, both white and minority, whose families are in the lowest 10% of income as reported to the I.R.S.

Third, take a look at how many college students, based upon their racial and economic status, flunk out. It is my estimate that lower income students, both white and minority, flunk out and withdraw from college at twice the rate of upper income students. Flunk-outs cost money to taxpayers and self-esteem and life-replanning to individual students. All colleges in this state are leery of making this information available as public record. I find little. I have requested and requested and received promises and runarounds and damn little data. Let us find the facts and then do something about them - they used to call it "counseling."

Fourth, as to faculty. Minority faculty are now 16%. Since minorities make up 12% of citizens in this state, do not hire any more minority faculty until they approximate 12% of same. White males are 65% of Evergreen faculty and are all without tenure. Weed them out until they approximate 50%. The students who are the customers should vote who to keep. Replace these defenestrated males with qualified white women faculty.

My background for making these modest suggestions includes ten years as a college student, including a law degree; two years teaching in a black college in Dallas; several other years of college teaching; service on the board of trustees of a Washington state college; and a caring for students who are all too often treated as statistics, not as living, trying people.

Proposed Procedure:

Here are modest proposals. Have board members circle numbers of those they want to consider; if two members or more, so note. Then administration does report with pro and con.

Students:

1. Meet yearly with designated faculty advisor to plan ahead.
2. Have internship positions available for one or more positions in jr/sr years.
3. Deal only as required by law for racial quotas; strive for 10% enrollment by economic status below poverty level per IRS.
4. Special classes for those with deficiencies. (Cheaper to keep; save self-esteem.)

Faculty

5. Rated by students in classes on standard faculty rating sheet every three years. If failure, give one-year notice.
6. Pay adjunct faculty at same rates as full-term faculty, including benefits.
7. Include "community service" as 10/20% of rating in any faculty rating for attrition.

Staff

8. Supply with information re proposals to board.
9. Send representatives, including union, to board meetings. Give right to speak after approval by staff groups. Right to audit faculty meetings.
10. Encourage class enrollment; set up program as special students with graduation plans, without tuition and with time off for part-time classes.

Administration

11. Plan six-year term for all administrators; reintegrate into faculty/staff.
12. Each administrator teaches at least one class a year in related field.
13. Faculty, staff, and students consider one month in advance all policy proposals to board of trustees.

Trustees

14. Affirm by board vote academic (including students') rights as set out in U.S. Bill of Rights and WA State Constitution.
15. Meet quarterly for full days. (More often can lead to micro-management.)
16. Encourage board members to teach one class each year as non-paid adjunct faculty.
17. Sponsor yearly on TESC Campus a 3-day seminar for all five state colleges and 26 community college boards-of-trustees; also boards from private state colleges, plus college administrators.
18. Two of seven board members as student members for two-year terms. Student when named. (They provide 30 of funds. Some adults not good role models, could learn.)
19. Designate all-college ombudsman for three-year period, reporting directly to board chair and members. (Keep eye on administrators, individual complaints.)
20. Yearly report and full meeting on dropouts. (Who, why, how, what?)
21. Establish yearly "mutual books." Start with Toni Morrison, *Beloved*, and Ben Franklin, *Autobiography*. (Entire college.)

Other Issues

22. List most important other matters for attention on a separate sheet of paper along withOther Comment, name and phone.

Herb is available for discussion of these matters. Phone: 206/754-6631. 7021 Monaco SE, Tumwater WA 98501. Legg intends submit these proposals for consideration of Higher Education Coordinating Board; House and Senate Higher Education Committees, and others as interest is shown.

White males are 65% of Evergreen faculty and are all without tenure. Weed them out until they approximate 50%.

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-Angela Davis

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Somali Summer '93

Jerome Johnson

"A peace mission is being transformed into a war operation."

--General Domenico Corcione, Italian Army

"There is no reason to change the course."

--Les Aspin, U.S. Defense Secretary

"We will kill all Americans."

--a Somali youth

There isn't much hope in Somalia these days, eight months after the United States decided to reassume the white man's burden. As hunger and disease stalk the countryside, the cities simmer with violence. The relief effort has ground to a halt, and Mogadishu is more dangerous now than ever before. Since June more than a hundred Somalis–many of them civilians–have been killed, as have 35 U.N. troops, mostly Pakistanis. And rather than stopping this carnage, UNISOM–as directed by the U.S.–is maintaining it.

The current troubles began in early June. The U.N. didn't like the "anti-UN propaganda" being broadcast from the radio station of Mohammed Farah Aidid, and sent a unit of Pakistani troops to the station, located in Aidid's Mogadishu compound, to close it down and search for weapons. (Never mind that Somali is Aidid's country, the compound private property; and who is UNISOM to decide what Aidid broadcast?) Quite understandably Aidid's troops resisted, and after the firefight thirty Somalis and twenty-four Pakistanis were dead.

It should be noted that the Pakistanis have not done well in Mogadishu. Despite long-term training by U.S. Special Forces and others, they were unable even to guard relief convoys and supply areas; their incompetence was given as a principal "reason" for the U.S. deployment. Egos had been bruised, and the defeat at the radio station appeared to be the last straw. The Pakistanis stormed into UNISOM crying foul, denouncing outlaw warlords and challenges to UNISOM authority. Other nations in UNISOM listened politely before going back to work, but the United States–never one to brook a challenge to U.N. authority–decided that something must be done; after all, Aidid is not one of the privileged many who are exempt from U.S. wrath when defying U.N. policy. Within a week helicopter and C-130 gunships struck Aidid's compound in a coordinated assault with ground troops. More Somalis died, and the U.N. (U.S.) smugly declared that Aidid–like Saddam Hussein–"needed to be taught a lesson." Aidid went into hiding and called for negotiations. In reply the U.N. (U.S.) put a $25,000 bounty on his head and began making warrantless house-to-house searches. What authority does UNISOM have to arrest *any* Somali national, or to conduct searches for *anything*?

And so, the cycle of violence has tightened. UNISOM has decided that Aidid's removal is essential to peace and national reconciliation–but who is it to decide? Indeed, it's possible that such a "removal" could touch off more internecine fighting, as his subordinates fight for his organization. The Somali people know that is the U.S. and not Aidid who control the gunships and armored patrols; it is the U.N. (U.S.) searching their homes and destroying their property; and they know that Jonathan Howe, a retired Navy Admiral, is an American directing American policy from behind a U.N. figleaf. UNISOM forces brutalize and kill Somalis; Somalis retaliate; UNISOM, believing it has to stand tall or look small, escalate. People die, relief is halted, reconstruction delayed, reconciliation slowed...and people die.

Despite the current tragedy, it is not too late to begin damage control. The Italians have ceased offensive operations, threatened to withdraw their brigade, and begun covert negotiations with Aidid in defiance of UNISOM. The Germans are sending medical personnel but have refused to send troops. Relief officials are calling for a fundamental reassessment: the purpose of troops was and should be the security of the relief effort, not to occupy or "police" Somalia according to foreign laws. Further steps should be the immediate removal of Howe, a drastic reduction in troop strength, and open negotiations with Aidid and other leaders culminating in UNISOM's withdrawal.

Here in the United States, people of color watch the situation as closely as we can. It's not easy–we can catch an update on Bosnia every half-hour but it can be days or even weeks between scraps of information on Somalia, let alone Nigeria, Angola, Kenya, or Mozambique. The Left "alternative" media has been no better than the mainstream, possibly because, in the end, they're all controlled by wealthy, privileged white folks. We see missile wreckage in Baghdad, troops and gunships in Somalia. And we cannot but help ask ourselves why U.N. policy must be so harshly enforced in Somalia and Iraq, but not Bosnia or the United States.

Jerome is Coordinator of the Thurston County Rainbow Coalition.

"I am protected by my God and my People." -Mohammed Fahar Aidid

Independence Day

Ron Jacobs

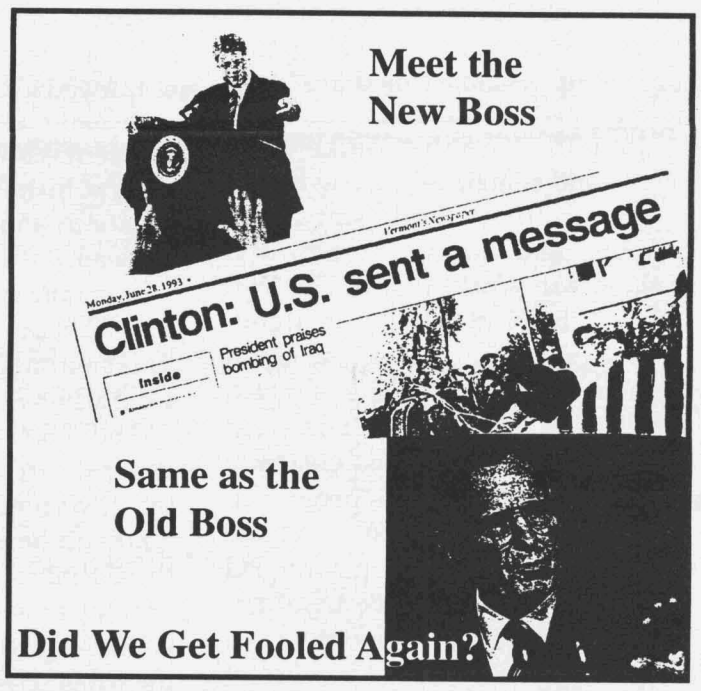
"People have the power to wrestle the earth from fools." (Patti Smith)

My son and I celebrated Independence Day here in Burlington, Vermont, by taking part in a demonstration against U.S. attacks in Somalia and the bombing of Iraq a week earlier. That was the attack which was supposedly in response to an alleged attempt on George Bush's life, that poor innocent man. The turnout was small -- maybe thirty people at its peak -- but the message and response to our presence was what was important.

Many people passing by supported our presence in the middle of downtown that afternoon. Although few did more than listen or take a leaflet, some of those who agreed with us spoke of their disappointment with Bill Clinton. They told us they thought things would change when they voted for him. Those who disagreed with our anti-war statement, except for a few "nuke 'em all" types, argued that we hadn't given ole Bill enough of a chance.

That statement reminded me of other times in the recent past. The first being the period immediately following George Bush's election in 1988. A group of us in Olympia were organizing a counter-inaugural march and ball. In our attempts to get support from various liberal Democrats we were told to just give Bush a chance. After all, the majority had spoken. Of course, we ignored that sage advice. Another instance a group of us were given similar advice was during the prelude to the gulf war. "Let the United Nations and/or Congress vote first,: we were told. In other words, leave it to the experts. Once again, that advice was ignored.

It's unfortunate, to say the least, that voting is perceived as the only legitimate means to express our opinion nowadays. This perception hands the responsibility for changing our society to those parts of society which already control most of it. That is, the military, the corporations, and the bureaucracy. This means there will be no change which fundamentally affects any of these elements' power or profits. One need look no further than Clinton's pandering to rightwingers on civil rights and posturing for the military in Korea, Iraq, and Somalia for proof of this statement. If we desire a real democracy, we must act on a constant basis, not just every couple years at the polls.



We've got to let the politicians know what we want, and voting is the least effective way of doing that. Action in the streets and community are much more effective. Then, if they still don't listen, it's time to declare our independence and remove them and their cohorts from power.

Being more cynical than many (but not hopeless), I believe the latter is what we'll probably have to do.

We've got to let the politicians know what we want, and voting is the least effective way of doing that. Action in the streets and community are much more effective.

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The Grand Coulee: Savior for Whites, Disaster for Indians

Blaine Harden

Coulee Dam, Washington-- Halfway across a narrow steel bridge over America's most powerful river, a sign announces the entrance to the Colville Indian Reservation. The sign is small and easily missed in the vast gorge that cradles the roiling Columbian River.

The modest sign poses a question whose answer may come to rattle the most profitable pillar of the federal government's public-works empire in the West.

Looking just upstream from the steel bridge, the question becomes obvious. For there is the greasy-grey concrete monstrousness of Grand Coulee Dam. It is the largest producer of electricity in the United States, a half-century-old totem of American engineering virtuosity, and the economic cornerstone for nine million people in the Pacific Northwest.

"The mightiest thing ever built by a man," sang Woody Guthrie, the folk balladeer whom the federal government hired in 1941 to write pro-dam propaganda. Guthrie churned out 26 songs, most of them glorifying a concrete behemoth that bottled up what he called the "wild and wasted" Columbia.

Praising Grand Coulee Dam was—and remains—easy work. Its hydroelectricity built ships, airplanes, and atomic bombs that helped win World War II. The dam seeded the Northwest with aluminum factories and fueled the emergence of the world's largest airplane-maker, Boeing. It diverted water to create the most elegantly engineered irrigation project in North America. The dam is still the backbone of a regional power-grid that provides the cheapest electricity in the country. Without Grand Coulee Dam it is almost inconceivable that Washington, Oregon, Idaho, Montana and the Canadian province of British Columbia could have been transformed in less than fifty years from a boondock into a booming, high-tech region whose gross national product makes it the 10th largest economy in the world.

Yet the little sign on the steel bridge casts a curious shadow. If the Colville Reservation extends half-way across the Columbia, shouldn't its members have a claim to power from Grand Coulee Dam? Aren't the Colville Tribes due a slice of the $412 million worth of electricity that the dam generated last year? Don't they have a right to some of the tens of billions of dollars worth of power that the dam has produced in the past five decades?

If the answer to these ownership questions were yes, even a qualified yes, then the Colville Reservation would be home to 7,775 exceedingly well-heeled Indians. For the past half century, however, the federal government's answer has been a resounding no, and the Native Americans who live on the far side of the steel bridge are about as far from well-heeled as is possible in the prosperous Northwest.

"I attend death scenes on the reservation," says Allen Nielson, the white prosecutor and coroner for Ferry County, which includes part of the Colville Reservation. 'Typically, what I see is a young Indian male with high blood alcohol and perhaps some drugs. He has been suffering from depression and unemployed for some period of time. It is usually a gun shot or a traffic accident. You can take a graduating class at Inchelium High [on the reservation] and in ten years they are all dead. It is absolutely staggering."

Don't they have a right to some of the tens of billions of dollars worth of power that the dam has produced in the past five decades?

It is only now, in the summer of 1993, that the question raised by the little sign on the bridge is being taken seriously by the U.S. government.

The U.S. Court of Appeals for the Federal Circuit ruled last year that the government has failed to make "fair and honorable dealings" with the Colvilles as regards compensation for power generated on reservation land. It ordered a new trial on the tribes' claim for a percentage of the dam's earnings.

Instead of locking horns in a protracted and expensive trial, both the Colvilles and the Justice Department have opted, at least for the moment, for a negotiated settlement.

"We want to work this out if possible. We think this should be worked out. I sense that [the lawyer for the Colvilles] is trying to work in good faith with me," says Glen Goodsell, an attorney for the Justice Department.

There is some sympathy in the Clinton Administration toward the Indian's case, according to a Justice Department official, just so long as it doesn't become a major drain on the federal treasury.

Yet any claim to the 52-year year the Grand Coulee Dam, a facility generates enough electricity to power four cities the size of Seattle, has potential to be a major drain.

The Colvilles this spring handed Justice Department a document t demands $1.2 billion in back payments. The bill reportedly stunned and angered government negotiators. The Colvilles however, say the demand is merely a wake-up call and is negotiable.

"The tribes are willing to forego greater part of what should have paid over the years. Instead, we a looking for some reasonable annual payment," says Harry Sachse, a Washington-based lawyer representing the Colvilles Tribes.

"The people on the reservation look at Grand Coulee Dam everyday. When they see it, they shouldn't just see the destruction of their way of life. They should see something that is doing good things for them as well as for other people in the Pacific Northwest. That is why annual payments are so important.

"If we go back to court, then of course we will be looking for everything that should have been paid over the years," Sachse says. "It could be a very large judgment, if we win."

Tribal leaders are not saying how much they want each year, except that it must be well in excess of the $12.5 million paid annually to Montana's Crow Indians for Kerr Dam, a relatively small federal project on reservation land.

The solicitor for the Department of Interior wrote in a 1979 letter that if the tribes "could get around the government's defenses they conceivably could establish a case for 15 to 25 percent of the power of the Grand Coulee..."

That piece of the pie, based on last year's power generation, would entitle the Colvilles to an annual payment of between $62 and $103 million. That means each member of the Colville Federation could get as much as $13,000 a year.

The Colville demand for recompense could not come at a worse time for the Bonneville Power Administration, the federal agency that markets electricity in the Northwest.

The BPA is in financial disarray, struggling to implement crisis budget cuts and in danger of defaulting on its debts to the U.S. treasury.

"We are dealing with a rather extraordinary set of circumstances," the BPA's beleaguered chief, Randy Hardy, told a press conference this spring, as he tried to explain why his agency is looking at a 20-percent hike this year in electricity rates.

Drought, an unusually cold winter and a slump in aluminum prices (depriving BPA of a third of its revenues) had clobbered the agency, Hardy said.

A quarter of a billion dollars of expected revenue was lost. To make up for missing hydropower, BPA spent four times what it had budgeted to import high-priced electricity from California.

In the past two years, the BPA's operating reserve has slipped from about $1 billion to less than $90 million. Desperate to save money, the agency has had to give up on two mothballed nuclear reactors, stopping payment on $10 million a year in maintenance costs.

The BPA, however, cannot easily shed its legal obligations to the environment. It is mandated to spend about $260 million a year on fish and wildlife, most of it to protect and revive salmon runs that have been threatened with extinction by hydroelectric dams on the Columbia.

The last thing the BPA needs, in an era when hydropower cannot keep up with energy demands, is a one-time billion dollar Indian claim, and an added obligation of up to $103 million a year. Sonya Baskerville, a lawyer for the BPA in Portland, refuses comment on the Colville case. She say only that her agency is aware of it and "intent on helping Justice" to settle the matter.

Before Grand Coulee Dam was completed in 1941, the Confederated Tribes of the Colville Reservation centered their lives around Columbia River salmon. The Colvilles were one of the last Indian groups in the United States whose lives, as of the 1930s, had not been fundamentally changed by whites.

An anthropologist estimated that before the dam was built each tribal member ate one and a quarter pounds of salmon a day. The most sacred ceremonies of Indian life, along with the most intensive season of work, feasting and recreation, revolved around the summer migration of salmon. The biggest and choicest of the salmon were the summer Chinooks.

Whites called them "June Hogs" because they often weighed 60 to 80 pounds. Most of these big salmon were caught in traps in the white-water at Kettle Falls on the Columbia.

Nearly a mile wide, 550-feet high and built with no fish ladders, Grand Coulee Dam blocked all upstream passage of salmon. About 1,400 miles of spawning grounds were lost. Kettle Falls disappeared under Franklin Roosevelt Lake. The dam that the U.S. government paid Woody Guthrie $3,200 to lionize in blue-collar ballads wiped out more salmon than any single structure in American history.

Without salmon, the Colville Tribes fell apart. Rates of suicide, fatal car accidents, alcoholism, drug-addiction, divorce and death by house fire on the reservation soared to levels that stunned a white anthropologist who had studied the Colvilles before the dam. Verne Ray, who lived among the Indians when the salmon were still running, said Grand Coulee Dam "involved a ruthless disregard for Indians as human

(Continued next page)

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(Coulee, continued)

beings. The result can only be called a disaster for the Colville people."

The dam pumps water to more than half a million acres in the Columbia Basin Irrigation Project. The entire project lies across the river from the reservation and Indians receive none of the water. The U.S Bureau of Reclamation has given 4,000 landowners in the project (almost all of whom are white) an infrastructure subsidy of $2.1 million per 960-acre farm. In addition, water for these farms is "virtually free," according to Jim Cole, who manages the project for the Bureau. Farmers pay just $25 per acre a year for water that, if it were puddled together on a concrete floor, would stand four-feet deep.

As the non-Indian side of the Columbia blossomed, the reservation withered. Drinking water and phone service to some parts of the reservation were cut for 30 years. The dam flooded more than 21,000 of prime bottom land, where the bulk of the Indian population had lived for centuries. The best hunting, farming and root-gathering land disappeared. Although they live in the shadow of the big dam, reservation residents pay more than twice as much for electricity as do their neighbors across the Columbia in Grant County. While the Columbia Basin continues to attract new industries (drawn by cheap power and water), unemployment on the reservation has hovered around 50 percent for decades. A chart of income distribution on the reservation shows there is no middle-class.

The dismal contrast between Indian penury and white success is on display here in Coulee Dam. A highway winds down into the town from parched reservation land that is littered with wrecked cars and abandoned washing machines. At the city limits of Coulee Dam, which was built by the Bureau of Reclamation and is occupied mostly by white dam workers, rusted junk and blowing dust give way to freshly painted houses, tidy green lawns and the steady stitching of sprinklers.

As part of an after-the-fact environmental impact statement that the Bureau of Reclamation prepared on Grand Coulee Dam in 1975 (42 years after work began on the project), Colville leaders were asked what the dam had done for them. In a statement of sorrow and acid resentment, they said "tribal members paid with their homes, their lifestyle, their foodstuffs, so that others could have jobs, incomes, and wealth . . . The Indians are treated as non-persons."

Out on the Colville Reservation and upstream from Grand Coulee Dam, there is another small and easily missed sign. It lies in the dirt on a hillside just above a ferry landing.

"DRUGS, ALCOHOL, SUICIDE," the sign says, and it has a drawing of an Indian brave slumped over a horse. The hand-painted sign is on a ranch owned by Martin Louie Sr., an 86-year-old Colville Indian.

Louie is a story-teller, an "informant" for latter-day anthropologists, a sobered-up alcoholic and one of the last remaining Colvilles who speared Chinook salmon in the Columbia before the dam. He lives in a leaky camping trailer covered with a blue plastic tarp to keep out the rain.

The trailer has a view of what Grand Coulee Dam did to the upper Columbia Basin, mutating a wild river into a placid lake.

"You asking me what did we do after the flood? We starved. We drank. My daughter-in-law's son committed suicide. He blowed his brains out about three or four years ago with a rifle. I know two or three who committed suicide," Louie said.

The old man who has rheumy blue eyes (the legacy of a Welch grandfather who worked for the Hudson's Bay Company) said the salmon he eats now comes in cans that are part of a federal program for elderly Indians.

Fetching a can of food-aid "PINK SALMON" from a shelf, Louie thrust it in a white visitor's face.

"You guys took all my food," the old man said. "This is how you replaced our salmon."

© 1993 Blaine Harden

Blaine Harden, on leave from The Washington Post's foreign staff, is examining the Columbia River. This article was reprinted from the Alicia Patterson Foundation Reporter, *VOL. 15, NO. 4.*

(Farmworkers, continued)

them have a choice. Storman's grocery used the same argument. I think that consumer choice is a very individualistic way of looking at things. Working as communities of solidarity is the only way to make positive social change in this country.

What kind of impact is The Farmworkers Justice Committee hoping to have?

Peter: On one level we're hoping the farmworkers can form a union. They have the same rights to unionize and decent working conditions as anyone else.

Secondly, since more and more workers in America don't have decent working conditions and decent wages, I think a victory for farmworkers is a victory for many other workers. It could show both those struggling in the workplace and that through boycott and working together we can re-vitalize community labor solidarity. I see it as a struggle that is way more than just for farmworkers. I think they are people who do the most important work and have the worst working conditions, while those who have the best working conditions do the least important work, like ad executives. So maybe this is a way of challenging the growing inequality, the structure of unions, the racism in this country.

Why are you targeting restaurants for the boycott?

Sheila: They have a lot more flexibility because they don't feel like they have to offer all varieties of wine. Grocery stores have to offer everything that's available, whereas restaurants have a small selection. There are a lot of other Washington wines they can choose from that aren't owned by US Tobacco...

Peter: If you can cut off five to ten percent of sales, a number of people who study boycotts say that's enough for companies, in terms of profit maximization, to give in.

Sheila: Being in front of the grocery stores, we were able to outreach to a lot of people so when they

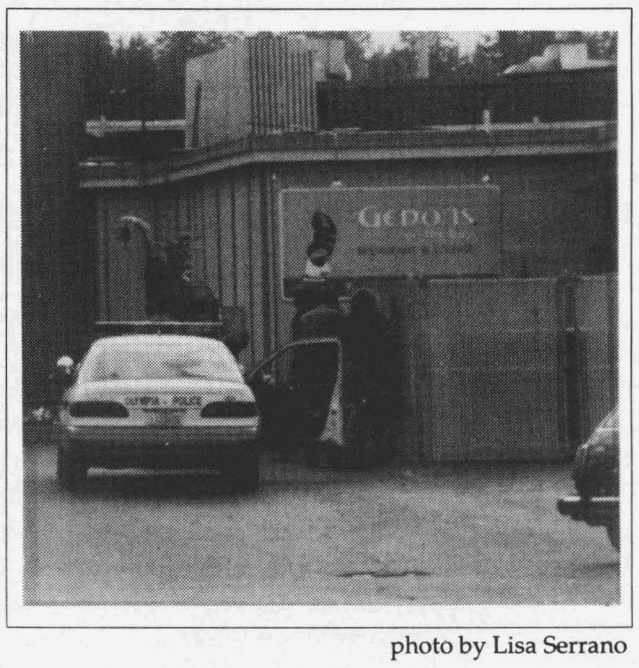

photo by Lisa Serrano

see us at the restaurants now they're already aware of what the issue is. It ended up being a good strategy because we were able to blanket leaflet a lot of people. With restaurants, you have a higher expectation that something is going to happen, that the wines are going to be pulled...

Sheila: Eighteen have pulled the wines....Restaurants are being offered the wines at below cost. They're being offered the wines as low as $2.99 a bottle.

Peter: To keep them carrying it basically.

Sheila: Yeah, you know those wines used to be ten bucks and now they're four or five bucks.

Peter: Which shows that the wineries feel the pressure. It's a little victory...

I think it's important to know that this is not just a struggle for better wages but also for better working conditions and more safety, which primarily benefits the farmworker, but also the consumer secondarily with pesticides. That's what a lot of what the boycott of California grapes has been working on for the farmworkers and those who eat the grapes.

What is the most effective thing you've done?

Peter: Maybe it's not one thing.

Sheila: Originally, we were contacted two years ago by Tomas Villanueva then the president of the United Farmworkers....When we started out there was maybe four or five people leafletting, the same people every week.

Peter: When we were first leafletting, people would always confuse it with California grapes. Nobody knew about farmworkers unions at all here. That really has changed....It's the whole series of demonstrations and education we've done on issues with consistency--every week for two years, at least once a week.

Sheila: The big thing recently is that no [Chateau Ste Michelle] wines go in Sweden. I think people need to realize that the workers said 'we won`t transport the wine, we will not sell it, we won't stock it.' Our own country can learn from that.

Peter: People can have a very direct effect that way.

Sheila: We spend hours each day, Paul especially, writing great letters and calling the restaurants, and keeping the flow going; and people still go in and it doesn't seem to affect them. I think people need to quit going in and giving their business to places that won't honor the boycott. It's the only way the winery is going to listen.

Have all the restaurants in the area been contacted? And if they are still serving the wines, is it with full knowledge of the boycott?

Sheila: Yeah. We sent out a blanket letter two years ago and another one about two weeks ago to all the restaurants and hotels. And we call them and go in....

We're past that. We've been nice to all the restaurants. We've given them lots of information. We bend over backwards for them, and they still don't take a stand. They're all afraid to change their business for fear of losing business. Well, I say 'too bad.' They have to take a stand or they're going to lose the business of our supporters. This boycott and the farmworker issues are not abstract ideas. Individuals and businesses that say they are supporters need to start stepping out.

Peter: People do have to pay some consequences for their actions. They can't just sell the wine, make their profits, and try to act like there is nothing wrong in the world. So I think part of going into Genoa's was to make people think more seriously about the consequences, primarily the restaurant and secondarily, the customers. That was the reason to go in, to make it slightly more real to people, to bring it a little closer to home.

Sheila: Places like Falls Terrace thought we would go away, that we would be there a couple of times and that would be it. The restaurants in this community have to realize we aren't just going to stand out there with signs and that we are going to make an impact.

Peter: I think having us arrested is going to be very counter-productive to Genoa's. We are going back in continually larger numbers until they stop carrying the wine. The arrest certainly won't stop us.

There have been fifteen to twenty-eight people at the pickets twice a week. Come join us. For more information on the Farmworkers Justice Committee, call 352-2153. Also on Saturday, July 31st there will be a leafletting at the winery in Woodinville. Meet at the Westside Center for carpooling at 10am. Don't support the groups that perform at the winery or eat in restaurants that don't honor the boycott.

Through the Looking Glass of Land Use

Marvin Saillard

Alice viewed the laws and customs of adult society with childlike wonder and disbelief, and she was transported into a "Wonderland" which would allow her story to expose the "madness" of adult ways of doing things.

When she came to the tea party on the spacious lawn, she found a large table with the dormouse at one end squeezed between the Mad Hatter and the Hare. When she sat at the unused portion of the table, she was told that there was no room for her at the tea party. She answered that she saw plenty of room and proceeded to make herself comfortable at the unoccupied end of the table.

We are like the dormouse. We are squeezed together at one end of the table and told that there is no room for us because someone else owns the unoccupied portion of the table. We are not squeezed out by lack of land and natural resources. We are squeezed out by man-made monopoly of land and natural resources which are of utmost importance because no person can live without access to our earth.

People who hold a monopoly on any of this "necessity of life" are able to gain unearned income from the land rent they can charge for giving land users permission to use some land to produce a living. With this unearned produce from renting out their land they are able to gain a monopoly of man-made products (capital). This enables them to exploit the labor of the dormouse who cannot live without access to land.

With all of the talk about "human rights" everyone seems to overlook the most fundamental "right" of all. The "right" of every person to equal access to land. Since it is much too impractical to divide up the land and resources equally among all of the people, we seem to have given up our "birthright" in the land. We must have access to land in order to live.

Money was created to replace barter in the marketplace so that we

can cooperate in producing and building things, and let our share be determined by free trade in the marketplace. We exchange our labor for wages and exchange part of our wages in the marketplace for things produced and built by others.

With all of the talk about "human rights" everyone seems to overlook the most fundamental "right" of all. The "right" of every person to equal access to land.

No one built or produced the earth. If there were just a few people on the earth, every family could own a plot of land without sharing it with others. When more than one person wants the same plot of land, the land acquires a rental value. The more people involved, the greater the rental value.

If landowners were required to pay the rental value of the land to the community of people who made the land valuable, everyone could share equally in the land rent collected by the community government. As it is now, government seems to think everyone should be taxed on their wages and private property to pay for the operation of the government, and for the services provided by the government. Government collected land rent could be shared equitably by using it for the above purposes.

Our birthright in land could be reinstated by untaxing the earnings of producers, and by collecting, as public revenue, the unearned incomes of landowners, which they get for not producing anything. Landowners would be motivated to make efficient use of the land, and there would be room for everyone at our "tea party."

Stage is Set for Celebration of Community

Seth Williams

The first International Celebration of Community takes place at The Evergreen State College this fall, August 26-31. This gathering will bring together a diverse group of people who have interest and involvement in co-housing, intentional communities, collectives and other cooperative lifestyles. The Celebration is a groundbreaker because it is drawing members of communities from across the continent - and the world.

August 26-31, 1993

The communities movement grew dramatically during the sixties and seventies when disenchanted citizens dropped-out of society to move back to the land. Most of them sought to create alternatives to the modern competitive, consumptive society that is responsible for the ecological crises now at hand. Food co-ops, farming communes, and shared housing are just a few of the manifestations of that search for a more humane lifestyle. Many communities have become well-established and they not only provide their members with a decent livelihood, they also reach out to effect awareness and change in the world around them.

As the movement matures, the opportunities to have a positive impact on our global situation are endless. Communities support people to build better relationships among each other, to get reconnected with the Earth, and to develop their own persons to the fullest. They also create sustainable economic and land-use patterns that recognize the value of people and the environment. The Celebration is a forum for those interested in community to share ideas and learn from each others' experiences.

This six-day gathering is a time for intensive learning of all types. There will be over one hundred and fifty workshops presented by participants with special skills (consensus decision-making, for example.)

As the movement matures, the opportunities to have a positive impact on our global situation are endless.

Some of the featured speakers include: Dr. Noel Brown, Director of the United Nations Environmental Program; Kirpatrick Sale, author of *Dwellers in the Land and Human Scale*; and Dorothy Maclean, co-founder of Findhorn community in Scotland. There will also be children's programs and entertainment.

The Celebration is not only a chance to have a good time and gain insight into forms of community, it is also an opportunity to meet others and build networks. The Fellowship for Intentional Community, the event's main sponsor, has an impressive record of facilitating network-building among communities worldwide. The F.I.C. recently published the Directory of Intentional Communities and has put years of preparation into this Celebration at Evergreen.

Olympia has the honor of hosting this unique event. Those involved in creating community will benefit from getting involved in the Celebration whether it's as a volunteer, sponsor, daily participant or full registrant. Please come by SPEECH and look at a brochure or contact the Celebration at: P.O. Box 814, Langley, WA) 98260; ph. # (206) 221-3064

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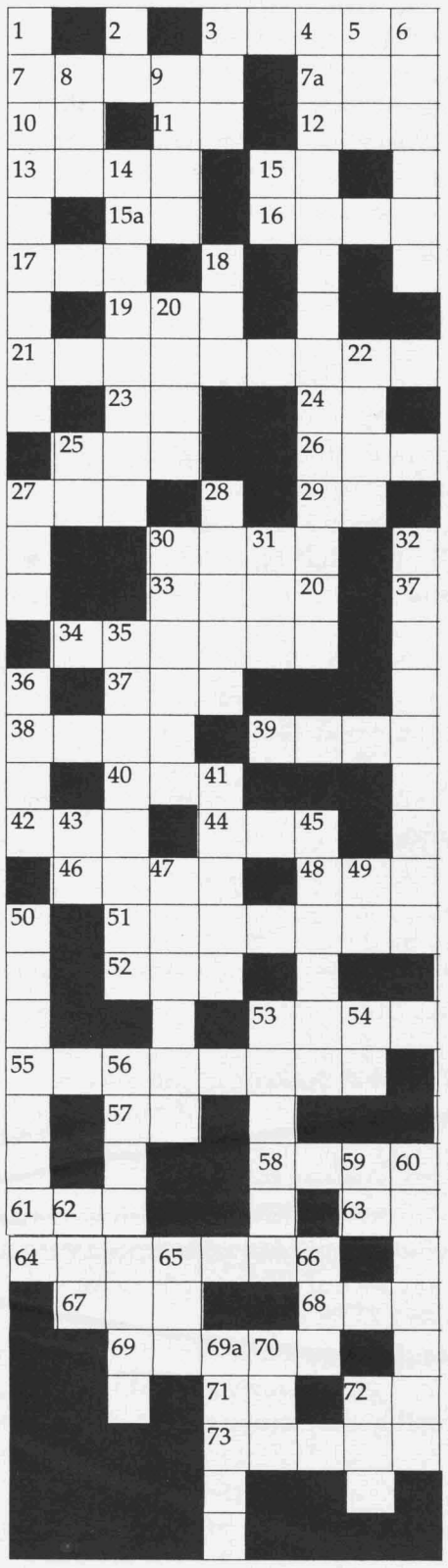
Funky WIP Crossword Puzzle



Solution next month

Across

3. Pleasing to the palate
7. Maryland Democrat
7a. Man's accessory
10. Electronics Officer
11. Garfield's buddy
12. Sea creature
13. Baltic city
15. Command Post
15a. Not out
16. "Star Trek" actress Rosalind
17. One, in Germany
19. Family member
21. Operation ____, Thailand, 1993 (2 wds)
23. United Artists
24. Italian river
25. Crematory accessory
26. California Army base
27. A Harley, for one
29. Uniform Encoded
30. Gangster's pal
33. Greeting
34. TESC President
37. Single Integrated Operation
38. Small, in Mexico
39. Songstress Irene
40. Office of Strategic Services
42. San Francisco hill
44. Little one
46. Greek letter
48. International Education Association
51. He directed 40 Across
52. Not new
53. German river
55. Historian
57. Road
58. Activist Goldman
61. Record label
63. New Age chant
64. Backward
67. Grain
68. Period of time
69. Olympia self-defense expert
71. Self
72. Peg Bundy's hero
73. Slick Willie's nickname

Down

1. The Federal _____ Management Agency
2. "Kung ____ "
3. Mr. Koppel
4. Senior Administration official
5. Same as 7a Across
6. Color
8. Fruit of Islam
9. Sound of pleasure
14. Supreme Court nominee
15. KAOS Rapper Claire
18. Genetic building block
20. African city
22. Data's evil twin
25. Man's name
27. Errant computer
28. Greeners' car of choice
30. Local tobacco shop
31. Italian general
32. 8 Down guards him
35. TESC Affirmative Action Officer
36. "Once ____ a time..."
41. "_____ By Me"
43. _____ /GYN
45. Famous Gardens
47. Historian
49. Woman's name
50. He wrote "Flap"
53. Surgeon General nominee
54. Bombardier/navigator
56. Airport gate
59. Mighty battleship
60. "_____" Awethu!
62. Laotian tribe
65. Summer, in France
66. Electroencephalogram
69a. Soccer company
70. New, in Germany
72. American Bar Association

General Motors Halts Animal Crash Tests, PETA Ends Boycott

Zachary D. Lyons

After enduring more than a year of auto show protests, car bashes and burnings, and even the storming of its float in the Rose Parade, General Motors has announced it will never again use animals in crash tests.

Members of People for the Ethical Treatment of Animals (PETA), who were planning to occupy GM's headquarters in Detroit this past February 18, were able to celebrate in front of it instead, popping champagne corks and waving a giant banner reading, "GM: The Animals Thank You."

More than 20,000 pigs, dogs, rabbits, ferrets, mice, rats, and other animals were bludgeoned in heart and brain impact studies in GM's Warren, Michigan, laboratory. PETA has received signed statements from the world's other automakers that none uses animals in crash tests.

PETA launched its "GM: Heartbreak of America" Campaign in September 1991, after being tipped off by GM employees about the company's animal crash tests.

This is the latest victory in a long line of boycott victories for PETA, which boasts one of the most successful boycott records around, with its greatest impact on the cosmetics industry, where dozens of companies have been influenced by PETA to end animal testing.

Just last year, GM wrote to *The Boycott Monthly*, arguing that "legitimate polling organizations in the United States report that more than three fourths of the population are not opposed to animal research so long as it is conducted in a responsible and humane fashion."

GM's Donald Postma stated that "organizations like PETA do not agree with mainstream opinion, however, and attempt to impose their cultist views on the majority. That is why they relish the opportunity to campaign against us."

If we are to accept Postma's view of GM as representing the mainstream, then apparently the mainstream's view of GM's animal testing has changed.

Says PETA President Alex Pacheco: "With animal cruelty no longer a built-in feature, my next car will be a GM."

With continuing boycott campaigns focused on Gillette, L'Oréal, Carmé and American Express, PETA has now turned its sights on conservation giant, The Nature Conservancy, which PETA charges with inhumane trapping methods.

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Call to the National Convention of the Asian Pacific American Labor Alliance

August 19-22, 1993 • Los Angeles Hilton and Towers

DEAR AFL-CIO UNION LEADERS AND MEMBERS:

I would like to invite you to attend the National Convention of the Asian Pacific American Labor Alliance, AFL-CIO, which is being convened in Los Angeles on August 19-22, 1993.

We believe that Los Angeles is an ideal setting to explore the theme of our convention: "We Are One—Labor and Community Working Together." When APALA held its Founding Convention in Washington, D.C., last May, Los Angeles was in crisis in the aftermath of the first Rodney King trial. Hundreds of us marched from the APALA convention to the Justice Department to demand justice and a federal civil rights prosecution in the brutal beating.

The lessons from Los Angeles have national implications. We must build labor and community alliances to fight for our common interests—for jobs, for economic justice, for civil rights, and for empowerment through building strong unions.

The Asian Pacific American Labor Alliance, the first national organization of Asian Pacific American unionists, has had an exciting first year forging such alliances and promoting union organizing. We have built chapters in ten cities across the country, and are strengthening relations between the Asian Pacific community and the labor movement. APALA is aggressively advancing an agenda for Asian Pacific American working people, through active participation in community struggles and political activities.

We hope you will join us for our national convention in Los Angeles as we explore the challenge of building progressive multi-racial alliances to improve our workplaces, our unions, and our communities.

In Solidarity,
Kent Wong, National President

Say Soy Cheese!

PIZZA FROM THE GROUND UP

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Shirley and Herb Legg Invite You:

This Invite Includes Labor Day 1993, 1994, etc.

***Who*--You and spouse or special friend**
***When*--Labor Day Monday, September 6, 1993. 2 to 5 pm**
***What*--Shirley and Herb's 11th annual Labor Day social.**
***Where*--Shirley and Herb's backyard. To get there, go South on Henderson, cross Yelm Highway, go West on 70th, wind around three blocks to 7021 Monaco SE. 206/754-6631.**
***Why*--To meet new friends and greet old friends.**
--to visit with 20 environmentalist, 20 unionists, 20 Democrats, 15 Republicans, 20 liberal liberals.
--To celebrate (early) Herb's 80th, Shirley's 50th
--To celebrate no rain for 11 consecutive socials.
***How*--Park on street, bring a dish of finger food.**
--Bring a big rock for Shirley's garden.
--Bring a used paperback for Herb. He read last year's
***TO DO*--TALK TALK TALK--LISTEN NOW AND THEN.**

Independence Day On Delphi And In Town

4th of july we celebrate it w/bombs
over Baghdad celebrate killing civilians
unnumbered by the NY Times
which did note one writer, a woman who died
leaving her daughter motherless
leaving her husband mourning
leaving her girlfriend wondering
who' she gonna drink coffee & gossip with now?

The President's standing in the media polls
went up a few percentage points the Monday
following the bombing which occurred on Sunday
night around 2 am Eastern Standard Time
after the major papers were printed up for the weekend

& the 4th of July leaves red paper wrappers
by the lake, little explosives shaped like tanks,
pyramids of boxes holding empty exploded firecrackers
on the shore where the ducks nest

it was sharp reports in my neighborhood
until after midnight
dogs howling the cat crying to come inside

The next morning it was beer cans all over the park
& "what this day means to me" from president Bill who
avoided the draft & maybe never killed anyone until last week,
unless you count those guys executed by the state of Arkansas
to prove he's tough on crime

It was a sound like mortar fire from the viet nam reports
on the CBS evening news I used to watch
while I ate my dinner 1967

Red/Green/Blue/White explosions
between my eyes and the full moon
noise in the quiet fields south of town

everyone sang the star spangled banner feeling proud of themselves

Margot Boyer

WORK

HERE YOU ARE AT WORK
IN COMES A JERK
YOU TRY TO BE NICE
BUT HE'S COLD AS ICE
HE SAYS RING UP THIS BOTTLE
AND I WANT TWO LOTTO
YOU ASK WILL THAT BE ALL
WHILE THINKING TO YOURSELF HE'S SIX FOOT TALL
I STARTED TO PUT HIS THINGS IN A BAG FOR HIM
HE SAYS NO THAT'S NOT ALL GIVE ME TWO JO JO'S FOR THEM
BY THIS TIME YOU'RE GETTING A LITTLE UPSET WITH HIM
HE GOES OUT AND IN COMES ANOTHER
I'M LOOKING AT HIM THINKING IT'S HIS BROTHER
OH GOD HELP ME!
IT JUST CAN'T BE
THIS IS WHAT I HAVE TO SAY
WHEN YOUR HAVING A HARD DAY
JUST SIT BACK AND SMILE
IT WILL ALL BE OVER IN AWHILE.

CATHY DURRETT

STREAMTEAM

1993 Workshop Series

Wetland Ecology Workshop
Thursday, August 19, 1993
Thurston County Courthouse
Rm 152 7-9pm
Contact: Wendy Burt at 753-8598

1993 Fall Lecture Series

Streams and Drinking Water
Monday, September 20, 1993
Thurston County Courthouse
Rm 152 7-9pm
Contact: Wendy Burt at 753-8598

Registration is not required. Stream Team efforts in Lacey and Thurston County are partially funded by grants from the Washington Department of Ecology Centennial Clean Water Fund. Stream Team efforts in Olympia are funded with Storm and Surface Water Utility revenue.

T.C.T.V. Channel 3
A Series of Workshops:
The Natural Approach

Women & Heart Health
August 2 - 9pm
August 3 - 9am
August 5 - 4pm

Women & Fatigue
August 9 - 9pm
August 10 - 9am
August 12 - 4pm

Allergies - Solutions!
August 16 - 9pm
August 17 - 9am
August 19 - 4pm

Taught by Dr. Jennifer Booker N.D.
Call Dr. Booker at 754-0104 or Dan at 357-8779 for more information.

Roll

I am not a man with wheels,
although it is the wheels you see
when I roll in.

I am not a chair that speaks.
Still, you are surprised to hear
a voice come from this chair,

as if perhaps, a miracle,
I suddenly had healed, and next
would stand and walk.

I am not chairbound,
confined to a wheelchair, or
physically challenged;

I will not be defined
by my appliances:
rendered by my limitations.

I am not some kind of
disabilities recruiter, nor is my
lack of leg power

contagious. But you back up
as I speak,
as though you might

have something I would take
if I could reach it.
Oddest of all: the way

you race to grab your children,
shoving them aside, crying
"look out, Suzie...Billy please!"

as if I'd planned
to run one down.
The kids are better.

Many stare but most just say hello
the first time, before they're
snatched away.

Children see in me
a grownup who will meet their eyes,
and wink; who rides

a funny indoor car;
their look is curiosity,
as they have yet to live

those bleak grey mornings of the soul
that shadow us down with the prospect
of our dying.

They've never stared at death,
and so they do not misconstrue
that I am in some way

connected; serve somehow
as death's signpost,
its harbinger, its minion.

I've heard many times:
"I hope that I go quickly,
and not end up that way,

stuck in a wheelchair," to which
my only answer must be to say
then, go ahead.

And in the end, I will be who I am,
and not just what I do,
and I am not resigned

to be defined by what
I use to
get things done,

for what you see of me may
reveal more of the observer
than it informs of the observed.

I know you say
you only want to help,
and I would never ask so much

as that you smile, but it will be
enough for now, at least if you
will gently move aside.

Michael McNeilley

For WIP advertising information call
Dave Campbell
at 352-6132
Rates run approx. $7.50/inch Discounts available

WIP Schedule

WIP Article submission deadline is Wednesday
August 18
Also on that day, there will be a meeting at SPEECH at 7 pm. SPEECH is 218 Fourth Ave. Call 705-2726 for info.

Proofreading Meeting
Wednesday, August 25
at 7pm at the Olympia Timberland Library

Policy Meeting
First Tuesdays Aug. 3 & Sept. 6 @ 7pm. Call 357-4705 for place.

Thurston County Rainbow Coalition

Next meeting:

Saturday
August 14
1-3 pm

900 East Bay Drive NE

Call Evelyn at 357-8463 for more information